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THE
SIXTY-FIRST
ANNUAL REPORT
OF THE
AMERICAN MADURA MISSION,
FOR THE YEAR
1895.

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MADURA:

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REPORT

OF THE

American Madura Mission.

1895.

"THE kingdom of God cometh not with observation." It comes not as a tempest fiercely driving the clouds and sweeping unrestrained over the land ; it comes rather, as the light of dawn which increases in intensity and power more and more unto the perfect day. There is a grandeur in steady progress ; and the fruits of the past year's labor reveal, as in bygone years, the presence of the power of God. For the progress made, as recorded in the following pages ; for all the silent work going on in human hearts, through God's Word and Spirit, which no one but He can see and know ; for the support of His strong hand ; and for victories won through his grace, we give Him the glory.

I. The Harvest Field.

The scene of the labors of the Madura Mission is in the southern part of India and covers a territory about equal to that of Massachusetts, with a population of somewhat more than two and a quarter millions, or approximately that of Massachusetts and Rhode Island. All of the people speak Tamil, some also speak Telugu, and there is a large number of Mohammedans, who speak Tamil and Hindustanee, among whom, on account of their conservatism, our work has not taken so strong a hold as among the Hindus. Madura, a city of about 90,000

people, much the largest in this district, is naturally the center of native life and worship; and it is fittingly also, the center of our Mission. The ten other stations of the Mission are located in various directions from Madura, in towns varying in population from a few thousand to fifteen or twenty-five thousand. Around each of these towns in several of the stations, there is a territory equal to a county or two in a New England state, with a population of a quarter of a million, each such station being the field of one missionary and his native helpers. One station has a population of over 500,000 in 2,560 villages and hamlets. There are Christians in only about one-fifteenth part of the villages of the Mission district, which is not strange considering the extent and population, and the unwillingness of the people to leave their ancient faith.

As seasons run, and taking the district as a whole, the year has been one of more than average prosperity. At the beginning of the year there was some want in a few places, but the generally good rains of the last few months have dissipated fears of suffering from lack of food in the immediate future. Many never know what enough of good food is, even in seasons of greatest prosperity; but even these will probably not suffer severally this coming year. In some parts too much rain, and in others not enough, has marred prospects of bountiful harvests, but the lack in those sections will not materially lessen the supply of food or raise the price.

The general health also has been as good as usual. Respiratory diseases, fevers, dysentery and cholera have prevailed to some extent, as always, though not to the degree of an epidemic. Madura City has escaped a scourge of cholera this year, but the disease has appeared in small and less sanitary villages. Ignorance of the principles of hygiene and what is worse, an inbred indifference to disease on the part of the lower classes, until it is upon them, or at their doors, account for a great deal of sickness and death and the spread of cholera. Yet those who are most careful sometimes fall.

This year has been marked by the practical completion of one of the greatest blessings ever conferred by the Government on the district, viz., the turning of the Peryar river. This river of large volume has hitherto been pouring its precious water into the Indian Ocean, but by means of one of the largest dams in the world, and a tunnel through the watershed, the overflow of the great lake formed flows down into our district, and by means of numerous channels the water is carried to thousands of acres of land which heretofore have produced little or nothing. The water was turned on in the presence of H. E. Lord Wenlock on the 10th, of October and has been flowing ever since. "After the date of opening the works and before the water had reached the irrigation channels, many villagers said. 'There is an ancient curse on this Pandian country and the god will never allow it to come down here.' But when, on the third day, they saw the channel filled with water they exclaimed. 'These white men tell no lies.' Now it is a pleasure to see tanks that were dry filled with water, old banks strengthened to receive an increased supply, and villagers turning the plentiful streams into their fields."

II. The Laborers.

The foreign force on the ground numbers twenty-nine of whom thirteen are men and sixteen are women. The native force consists of twenty-one pastors, 139 catechists, fifteen evangelists, sixty-six Bible women, 305 teachers and twenty-four medical agents, a total of 566, and a larger force by seventeen than has ever been in the employ of this Mission. Could the foreign force be maintained at not less than thirty-five and the native force at 1,500, there would still be ample room for all.

1. MISSIONARIES.—The number at present on the field is the same as last year but the personnel is different. Mrs. Chester, after thirty-six years of willing, loving

service for her Master, peacefully passed away, March 13th, to her nobler service in heaven. Dindigul bungalow, where she spent so many years of her life, and which was adorned by her genial, cheery presence, seems a different place to all who spend there even a few hours only.

It was with great regret that the Mission parted with Miss. Samson in May. With admirable determination she struggled against increasing ill-health, trying the climate of mountain and plain and at last of Ceylon, in her longing to remain in this land which she loved. But at length the necessity of her departure from Ceylon and the tropics became urgent. She was attended on her journey to America by Miss Swift, who has already again returned to her work.

In January we had the pleasure of welcoming back to our circle Mr. and Mrs. D. S. Herrick. Miss Mary M. Root, returning from furlough, and Miss Harriet E. Parker, M. D., joining the Mission, are both welcomed.

The health of the missionaries has been as good as usual. Mr. Vaughan's illness with fever for over two months has been the only serious case. There are at present in this country sixteen children connected with our Mission families. One member of the little flock, Malcolm Perkins, on the 3rd, of May, after a long illness at Kodaikanal, went to a safe refuge above. Two children have been born into Mission families this year; Clara Elizabeth Holton, Sept. 22nd., and Edith Jones, Nov. 12th.

2. AGENCY.—There has been an encouraging gain in the number of our native agents during the past year, and the increase was due to the demands of the work, and is allowed by larger funds, but still the laborers are few compared with the great harvest. Many are engaged in necessarily limited spheres, and those whose work is largely evangelistic have so large a field that their efforts, however effective, are comparatively few and far between, if they endeavor to reach all within their district. O for more men and more money! is often the thought of the

missionary as he looks around his station and sees villages where thousands dwell and where there is not one Christian, nor a child receiving Christian instruction, nor any one to tell of the true way.

If we cannot have all the helpers we want, we try to make those we have as efficient as possible by improving the opportunity afforded by the monthly meeting with them of giving advice and encouragement and spiritual help. Wherever they go among men they find spiritual darkness and death; their own ancestors not many years ago were dead in ignorance and sin; they themselves have the taint; they have very few books which stimulate them except the Bible; of religious services, a large proportion can attend none except those which they themselves lead; hence the need of special effort in their behalf when they meet monthly. In one station the exercises of the two days' meeting are as follows. A Bible Reading on a subject previously assigned; monthly reports read by all the agents; an essay or discussion and a sermon sketch with criticism; a talk about the world's great events during the month; a conference meeting with the consulting committee of the station; a prayer meeting; the recitation of Mission lessons; the monthly meeting of the station Missionary Society; discussion of station business; announcements of changes; appointments for the month; payment of salary. The missionary of that station adds:—"In the intervals between these meetings the time is fully occupied in private interviews with individuals concerning the manifold affairs of the station life and work. These two days are among the hardest and most fatiguing of the whole month. I am convinced that they are also by all means the most important ones in the conduct of station work. They should be a fountain of life and inspiration, of added strength and renewed purpose, to all the agents for all the rest of the month."

Another writes:—"The means which I have prized more than all others, in connection with the monthly meetings, has been our consecration service, in which some one phase

of spiritual life is talked over and prayed over, with an earnestness on the part of the agents, such as is seen at no other time."

Another in this connection writes:—"Once this year, I have given all an opportunity to write essays for prizes offered, on the subject of 'Christ's Teaching as to the Kingdom of God', and I was pleased with the interest taken and the effort made as shown by the essays which came to me. I have often thought that great good might result if we were able to arrange for something like the Teachers' Conferences, or Summer Schools, such as are so common at home, to which our teachers and catechists might come for three or four weeks, and concentrate their attention on matters of doctrine and methods of work. The danger of our men is to get into ruts or to stagnate."

The work of the different classes of workers will now be defined briefly:—

(a) PASTORS.—The total number of pastors is two less than last year. Old age and inability overtake the strongest at last, so that effectual work in these difficult Indian fields is no longer possible. In this way the loss of this year is accounted for. Their work is not so varied as that of a pastor at home, yet it is broader, as it includes not only the work of the individual church, but also an oversight of the members in village congregations.

One more man, Mr. M. Nallathambi, has recently been ordained pastor of the newly organized South Gate Church in Madura City. At the examination of the pastor elect, "his written statement of doctrine was so satisfactory that the one appointed to examine him on that subject declared it to be, in his opinion, unnecessary to ask questions."

(b) CATECHISTS AND TEACHERS.—The work of these two classes of workers is not identical, but oftentimes one individual does the two kinds of work indicated, preaching to his congregation and visiting villages on the Sabbath, while he teaches school the other six days. Many catechists are free to spend their whole time in evangelistic

work, while their wives, perhaps, teach small schools of Christian children. These two classes of workers comprise about four-fifths of the entire force and among them may be found the most and the least able; the University graduate and the Primary teacher who can teach simple reading and perhaps work in fractions. Yet the one of low qualifications has an important work and lays the foundation, perhaps, of a graduate's knowledge. One reports:—"The wife of a catechist, feeling the importance of teaching the Christian children in her village, asked permission to do so, which was granted, the monthly salary being fixed at two rupees or about sixty cents. She gathered twenty-four little ones into the church daily and in four months' time they had mastered the long, difficult alphabet and could read words and short sentences. But the best part of their knowledge was the Psalms and other Scripture which all had learned exceptionally well. The cost of keeping the school is ten dollars a year." The following incident reported by another, shows the steadfastness of a catechist. His young, promising daughter had just died of cholera, and the Hindus of the village came to sprinkle sacred ashes in front of the church and of the house where the girl died, as they had done in the case of other houses where inmates had died. The catechist came out and said:—"Take that stuff away, God has taken my dear child; let him take my wife, myself, and the rest of the children; I serve no other God." In regard to the efficiency of a catechist Mr. Perkins reports as follows:—"There was a small congregation in an out of the way place consisting of about twenty-five people, poor, illiterate and superstitious. We had never been able to send them a catechist, and though for some years numbered among us, they were in a very backward state. At the beginning of this year a catechist was placed among them and a little thatched church built. The change to be observed in the congregation now after nearly a year's work is truly remarkable. The congregation has increased to 75; they have abandoned many of their former habits; no work is

done on Sundays, and the services are regularly attended. Though unable to read, and with mental life at a low ebb, it was refreshing and most encouraging to the missionary to hear these, perhaps to some, unpromising looking people, repeat Bible verses and relate Bible stories. A still further evidence of their improvement and earnestness is found in the fact that they have endured no little persecution from their Maravar employers who are irritated with them because they refuse to work on Sunday. 'If you refuse to work in our fields on Sunday you can keep out of them on other days' is the order which has been enforced for some months. I do not hesitate to say that the improvement in religious matters and the firmness in adhering to Christian principles, is largely the work of an earnest and faithful catechist."

Many of the men engaged in these lines of work are godly and spiritually minded, and by the earnestness of their prayers, by their responsiveness and sympathy, they become a comfort and strength to the missionary who bears on his heart all the work of his station. The thought of them away in their dark, crowded homes, with few comforts, and in the midst of degradation and indifference, yet letting their light shine cheerfully, does good like a medicine to the missionary.

(c) BIBLE WOMEN.—The popularity of the work done by this class of workers is shown by the fact that whereas, sixteen years ago there was not a Bible woman in this Mission, there are now sixty-six, an increase of nine over last year's number. The majority of the Bible women work in the large towns; but if the number could be increased so that villages where adherents, who have newly come over, could benefit by their labors, there would be a smaller percentage yearly of those who relapse into heathenism. In matters of religion, non-Christian women do as they please: and if a man becomes a Christian while his wife is not in sympathy with him, she can make his life so uncomfortable that he may forsake the new found way. One missionary cites a case of a man who undertook to live

a Christian life, but who, annoyed and tormented by the contemptuous conduct of his friends, and the contention of his wife, at last said:—"I can stand it no longer. My friends are all leagued against me, and my wife gives me no rest day or night, because I have become a Christian. I am going back. I believe the Christian religion to be true, but if I am to be a Christian my wife must be converted. Pray for me." He went back and is now an unhappy member of the Hindu community, for his conscience is as active now as was his wife's tongue. Because our evangelistic forces in village work are men chiefly, the men are accordingly more easily reached. But if their work could be ably seconded by Bible women we might expect more lasting results.

(d) **EVANGELISTS.**—These are the Home Missionaries of the native church; their support is derived entirely from native contributions, and their work is wholly among non-Christians. The fifteen men have this year preached in the hearing of over 115,000 people. Such preaching is educative and has a part in the preparation of the multitudes for receiving Christ. In two villages, through their labors, there are those who give evidence of being believers, but who are kept from open confession through their poverty.

(e) **MEDICAL AGENTS.**—In times before medical aid could be had in the various stations through government apothecaries and dispensaries, there was a greater necessity for these agents than at present. Yet there are large centers distant from medical help where reliable men of this class would be of the greatest service. The larger number of them are connected with the two Mission dispensaries.

III. Evangelistic Work.

1. FOR CHRISTIANS.

As the missionary looks abroad over his field, although

he sees differences in respect to race, language, religion, caste, intelligence, &c., among the people, to him there are but two classes, viz: Christian and non-Christian. The word 'Christian' does not have the same significance in India that it has at home, for it includes those who but yesterday may have forsaken their idols and turned their faces toward Christ, and who may have no conception whatever of what a life of faith in Christ is. However, such are considered Christians by their Hindu neighbors. Our evangelistic efforts, though taking various forms, are directed to the upbuilding and enlightenment of the two general classes mentioned.

(a) CHURCHES.—The number of churches is the same as last year, in one station one church having been merged into another, while a new church has been organized in Madura city, thus making four in the town, located on as many sides. At the organization exercises, forty-two persons presented letters of recommendation from neighboring churches of the Mission. There is yet no church edifice; but only a hall on the ground floor of a Mission school-house, which at present suffices for the new church. 352 persons became members of churches this year on profession, of whom 177 came from Hinduism. The net gain in church membership has been 230. It is significant that whereas the nominal Christians of the Mission have increased in number by less than one-half in seventeen years, the number of church members has more than doubled. It has sometimes seemed doubtful whether the increased obligations of church membership had made a perceptible difference between members and adherents in respect to piety and a well ordered home life, but the testimony of many makes such a difference certain.

The Kombay church, of nearly forty years' standing, in Periakulam station, has had severe trial the past year. The congregation consists almost entirely of people who were formerly Sharnars, and they have had the misfortune to be residents in one of the small zemindaries that remain of the old time method of land administration. In order

to keep up his luxurious manner of life the zemindar has unjustly exacted taxes and has so oppressed the people, that though some would not pay more than lawful rates, others yielded. Law suits have been numerous and violence has not been unknown : matters went on from bad to worse until a crisis was reached this year, which Mr. Tracy reports as follows:—"The occasion for trouble lay in the holding of a festival at which the event of the day was an ox-race or 'Jallikattu,' when private owners put forward swift bulls trained for the purpose to run in the race. Each bull's horns were decorated with flowers and to the garlands were added cloths which were to go as the prizes to whoever was successful in running and overtaking the bulls, and clever enough to take the prizes from their horns. These sports are often held on the Sabbath, and when so held are faithfully avoided by our Christians. On the Sunday in question there was great excitement at the festival and party spirit ran high. One bull put forward by the zemindar's party was overtaken and held by one of the Sharnar party, but before the successful runner could secure his prize, the hireling of the zemindar came forward and, with the foulest language, interfered. There were high temper and high words on both sides. After the festival was concluded, and when toward evening, the crowds were dispersing, some persons fell upon the owner who had refused to yield the fairly won prize, and beat him so severely that he died. Who did the beating must have been fairly well known, but such an opportunity of paying off old scores of hate was not to be allowed to pass unimproved. The police were called in and the brother of the deceased, after sufficient time for careful preparation, laid complaint against twelve men, of whom four were leading Christians from the village of Kombay, five miles from the place where the murder took place. The matter was put into the courts and resulted in the conviction of all the twelve. The testimony of the pastor and teacher was clear that all four of the Christians were not at the festival, and were attending divine service in their

own village at the time when the murder took place ; but their testimony was thrown out or minimised, because they are relatives of the four men. Sentence of death was passed in the case of some of the accused, and the rest were sentenced to transportation for life. Appeal was taken to the High Court, but though the capital sentences were reduced to transportation for life, none were acquitted. Appeal to the Government resulted in a still further reduction of sentence passed on some of the men, to seven years imprisonment. But to those who know the four men, and the character they have sustained, and who know how easy it is to secure injustice under the full and liberal working of legal forms, there will always remain a deep regret for the outcome of the case. Legal decisions to the contrary, notwithstanding, many will believe that the innocent suffer with the guilty."

Mr. Chandler sends the following :—"On the first Sunday of September a Silk-weaver youth, 25 years of age, was baptized and admitted to fellowship in the East Gate Church. He has no father, but was living with his mother and elder brother. Although they knew he was attending services, and abstaining from work on the Sabbath, they allowed him to live with them as long as he was not baptized. And even the day after his baptism the mother and brother came to the missionary and seemed anxious that we should not send him away, but allow him to remain with them. To this we readily assented, with the distinct assertion that they should not interfere with his religion. They appeared to be very grateful, and the young man, himself seemed quite willing to remain and work with them at weaving. The next morning, however, he disappeared, and all that day we could get no word from him. The fact was that a great meeting of the leaders of that caste was held that night until two o'clock in the morning, and every effort was made to force him back into his former religion. And when at last they found they had failed they put him under surveillance.

But during the next day he managed to elude his keepers, and come to one of the Mission Schools. Thence he went to Pasumalai, intending to study there if he were permitted. The new life involved in joining the Christians was such a change that the young man had a severe trial of his spirit, but a place was found for him to earn something by teaching, and he has since then lived in Madura with our Christian people, but very near to his relatives. They show a kindly spirit towards him."

Dr. Jones writes:—"An interesting illustration occurs to me of the fact that not all our people die young, and of the custom of early marriages among the people of the tropics. I administered the Lord's Supper a few days ago in one of the congregations of the Tirumangalam station. Among those who partook of the sacrament was an old woman who is probably nearly if not actually, a hundred years old. Her granddaughter is also a communicant in that same congregation. In a congregation a few miles distant is the son of this younger woman, and this man's daughter is a member of that congregation, and of a marriageable age. So that five generations of this family are now represented in the congregations of that station. Such is the result of a coincidence of old age and early marriage."

(b) CONGREGATIONS.—There are now 311 congregations, 12 more than last year, and the number of adherents has increased by 172. The losses from various causes have been rather large so that the gain seems small though the number of those who have joined the Christian cause is probably not smaller than usual.

The body of adherents, which composes the majority of all who gather at stated times for worship, is the soil, the character of which is proved after the seed of the Word is received. A goodly number from that body, as already stated, in the course of each year are received as members of the church. Others are passing through the trial of persecution by which they are tested as to their steadfast-

ness of purpose, while others are like the wayside and the rocky soil, where no fruit is brought forth.

Mr. Perkins writes as follows concerning two new congregations:—"We have gained two new congregations this year, one of a class of Sharnars heretofore seemingly steeled against the truth of the gospel. They have been with us now for several months, and though there has been continual persecution from the time that they formally enrolled themselves with us until now, yet they remain firm. Their women have been insulted as they pass through the streets to draw water at the wells. Their straw stacks have been burned, and on many occasions, the church services on Sunday have been disturbed by a number of their enemies gathering about the door and beating empty oil tins so that it was impossible to conduct the service. The trouble still continues and it is impossible to say what will be the outcome.

"In another village a number of goldsmiths joined us and give promise of becoming a very earnest band of Christians.

"We have had some losses this year due largely, in my opinion, to the fact that we were not able to permanently influence the women. Our experience has taught us that when new families join us we must insist on the women attending from the first. So when these two new congregations were formed this year, at the very first meeting our remark was,—'And where are your women? And when the reply was made,—'O they are coming,' we answered, 'Very well, we will wait till they do come,' and we did so wait."

Mr. Vaughan reports the following:—"It has been our privilege this year to begin the harvest from seeds sown two or three years ago. About that time the itinerating band under the guidance of Mr. Jeffery visited a village lying about seven miles directly south from the bungalow, at the foot of the hills which divide this station from Tirumangalam. An interest was aroused which has been in-

creased by frequent visits of agents and missionary, until in January last, a catechist was sent there. He has succeeded in gathering a congregation of about forty souls of the Sharnar caste. He has also started a school with an average attendance of about twenty-five. One strong influence in bringing these people, was the fact that they had Christian relatives in the Tirumangalam station. They paid about one-third of the expense of building the catechist's house and church."

Mr. Tracy writes the following incident:—"An old woman in one of the villages is reported to have received while living among her friends in Tinnevely, a vision of one who stood beside her at night and told her that she had lived many years as a Christian without making her Saviour known to others, and bidding her leave her friends and relatives, and go among the Hindus and make Him known. After wandering through many towns and villages, declaring her purpose but being nowhere invited to stay, she at last grew discouraged but was again blessed, as she believed, with supernatural direction, and bade not to wander further but to remain where she was and tell others of the truth as it had been made known to her. For some months she has continued to live as a Christian though among entire strangers, and dependent for her livelihood on her earnings as a cooly. That her message will be heard she firmly believes, and says that she will not return to her village nor to relatives but continue her work till death shall set her free. She believes that she will live but a little while, and has brought with her, carefully laid by, a new cloth against the day of her burial, lest she should be a charge upon strangers. Her daily morning and evening devotions are attended, with mixed motives, by quite a number, to whom she preaches the simple truth of Christ, the Redeemer from sin. She is a woman of no general education, but she knows how to read. Her visions (and her sanity even) may be doubted, but that the woman commands unusual respect, and appears to be devoutly in earnest, is indisputable, at least

by those who know the facts of the case. Her course will be watched with no little interest."

Dr. Jones gives the following illustration of the way our work enters and takes possession of a village:—"In a remote village, all of whose inhabitants are of the Robber caste,—a caste which is not less notorious for its ignorance and superstitious bigotry than for its crime—the seed sown by itinerant preachers found a lodging in the mind and heart of one of the leading men of the village. After some thought and hesitancy he decided, three years ago, to profess Christ openly. This was the cause of an immediate out-burst of persecution. It was claimed that the presiding god of that caste would not tolerate such an apostasy; that he would, therefore, pour his vengeance upon the whole village. It is no wonder therefore that all means, fair and foul, were used to compel this new brother and his good and equally firm wife to return to the worship of idols. First his brothers showed the most bitter opposition, the oldest being almost beside himself with rage. The village brought its many means of caste tyranny to bear upon them. His home was then threatened with fire and as an earnest of this, his stack of straw, worth Rs. 45, was burned to the ground. The family was banned and shunned. But nothing could shake them in their Christian purpose and in their new found life in Christ. Their meekness, patience and boldness under all was not without effect upon the community. At last the brothers relented and became friendly and are now in turn being persecuted because of their tolerance of and kindness to him. A few earnest inquirers are found in the village and about twenty of the young men have taken the first and important step of protest against heathenism by ceasing to rub the sacred ashes. Some are sending their boys with our new convert's sons to our boarding school for Christian training; and a substantial prayer house is being erected there at considerable expense, the largest part of which is met in the village itself. There is every prospect that in a short time the

Christian congregation of that village will become a large and prosperous one."

Persecution is going on all the time especially in those stations where there are large numbers of Christians. Mr. Perkins remarks:—"Sometimes it is most trying to think of what our people have to endure and yet, granting all that, I am far from thinking that the effect of persecution is all evil. It is a truth of Scripture that through much tribulation we must enter the kingdom of God; and congregations have been found which, having made long strides in the Christian life while undergoing months of persecution, have settled into a snail's pace when all was quiet and nothing was happening to throw them out of their self-life on to God."

Dr. Jones says:—"The form of persecution to which our people are constantly subjected is that form which delights to nag and worry its victim out of all peace and patience. A few years' persistence in this work of irritation constitutes the most aggravated form of persecution. This I have often witnessed:—a determined heathen wife exercising all her wiles and loving efforts to bring back her Christian husband; bigoted parents affectionately and with many tears, for years pursuing their son who had found Christ, constantly pleading with him to deny the Lord who had saved him; relatives of a Christian family resorting to various methods whereby they may make Christianity a thing of discomfort to them. And when in all these cases fair means fail, they scruple not to avail themselves of the baser and more cruel implements of caste inquisition."

The contributions of the congregations are 753 rupees in advance of last year's gifts, but taking into account the increase in number of our Christian community, the ratio for each individual is about as usual. The total sum given, 10,267 rupees, is on an average, about ten and one half annas for every man, woman and child, or about two rupees and four annas for each church member. The giving of even so small a sum by each individual means

no little self-denial, for many give out of their deep poverty. In one station nearly all the agents give tithes. The pastors as a rule, are supported entirely by the gifts of the people. This year the Battalagundu station church has assumed the support of its pastor and the gifts since the step was taken have been larger.

(c) SUNDAY SCHOOLS.—This method of evangelization is becoming more popular if the increase in the number of schools is an evidence. There are twenty-eight new ones this year, the whole number being 219. These schools are for all who wish to attend and all sorts and conditions of people are often present; high and low, Christian, Mohammedan, and Hindu.

Mr. Chandler reports:—"One Sunday School is held after the morning service in the East church for the Silk-weaver boys from the street. Another is held by a member of the Y. M. C. A. for boys living near the great Hindu temple."

Miss Perkins writes:—"There has been unusual interest this year in our Aruppukottai congregation Sunday School. The lessons have brought thought and discussion at the close of each session. We still continue to have our Mohammedan Sunday School on our veranda. A plantain is given to each child as an inducement to attend. Hymns, Bible verses and stories are taught which we hope will bear their fruit."

In Palani the Sunday School is held on the veranda of the bungalow, many of the children preferring to walk a mile rather than to meet in the school buildings. A tract has been found to be a better inducement to a child to attend than a plantain. On a recent Sabbath the number present was 200, as many as 125 being Hindu children. Several of one Bible woman's readers attend regularly and the Brahmin apothecary has several times brought his family. The singing, led by the organ and Boarding School children, is often soul-stirring, and once the apothecary said that the hymn,—“Come, come to Jesus,

children," had sent a thrill through his heart and he asked for a hymn book so that he might explain some of the hymns to his family. In many stations picture rolls are used and have a great attraction, their usefulness ceasing only with their wearing out.

(d) THE Y. P. S. C. E.—There are several Christian Endeavor Societies in the mission, there being an organization in nearly every Boarding School.

Miss Perkins writes:—"We have Christian Endeavor Societies in each of the Boarding Schools and they have been a source of spiritual help and growth to the children. We have seen marked changes in some of their lives."

Mr. Holton reports:—"The Y. P. S. C. E. in our Boarding School has a mixed membership. The society has paid for the clothing and partial support of two, old, crippled church members and seems always ready to meet the requests for aid that come to it. Its influence among the pupils I believe to be great, especially in the line of Bible reading and Christian conduct. All the members follow the daily reading of the International Daily Bible Reading Association, whose list of topics is issued monthly."

Dr. Jones writes as follows about the Societies in Tirumangalam station:—"In this station there are eleven Societies with a total membership of over 200. The work done by these societies has been considerable and of such a kind as to be a great help to the congregations. Since their organization the singing of Christian lyrics has greatly improved, and there is a growing sentiment in our churches and congregations that our church members should do something for the development of their own piety and the progress of the kingdom. In one congregation a children's branch Society has been organized with very welcome results. The children lead their own meetings.

The annual union of these Societies was held in Tirumangalam in January last, when nearly every member was present. The new year was thus opened with enthusiastic

meetings. Reports were read which emphasized the great good done by the Societies. The hearty singing of each Society, with their banners, were expressive of their joy and pride in the institution. The day was closed with a concert in which all heartily participated."

(e) THE Y. M. C. A.—Mr. Zumbro reports concerning the Association at Pasumalai:—"The Y. M. C. A. has had two things in view in the work of the year. One, the deepening of the Christian life of the individual member; the other, the training of the young men to be leaders in Christian work whatever may be their future employment.

"The Association is divided into three departments—Senior, Junior, and Juvenile. In some of these departments, nearly all of the students, with the exception of the Hindus, are enrolled. In charge of the Senior department have been two general religious meetings each week, the prayer meeting on Wednesday evening with an average attendance of sixty-five, and the Sunday evening meeting with an attendance of about 150. The general meeting Sunday evening is a feature of the work undertaken this year as an experiment and promises to become an important part of the work in the future. The programs have been varied. An address by some missionary either of this or some other Mission once a month; a monthly meeting entirely in the hands of the students and teachers; musical programs; Bible readings and reports on various important features of modern Christian work, give an idea of what the programs have been.

"The Junior and Juvenile departments have their meeting on Sunday afternoons. The attendance has averaged from thirty to forty in each department, and the programs have been varied to suit the needs of the members.

"The Association has collected for various purposes during the year Rs. 46-9-9. There is very much needed for the Y. M. C. A. a small library of good books suitable for Sunday readings."

(f) THE ORDER OF KING'S DAUGHTERS.—Of this grow-

ing movement Mrs. Tracy reports:—"In the Periakulam station there are nine circles of the King's daughters. They have a membership of 160. It is with joy and gratitude that we realize what organized effort can do 'In His Name' even among women who have only a little knowledge. Their work as Daughters of the King is necessarily limited, yet they truly have done what they could. They also contributed nearly forty rupees. They have taken for their special work the support of a Bible woman. This woman began her work with much enthusiasm, and she will be followed with many prayers.

"The work of the Order has a peculiar charm for the women. The simplicity of its obligation, the modesty of its purpose, its creed 'freely ye have received, freely give,' all find a ready response in the timid yet sympathetic nature of our Indian women.

"To report just what work has been done by individuals would be difficult. Yet a great deal of individual work has been done in telling the Story to those in darkness. Thus many are influenced who would hesitate to make a public profession. A case in point came under my notice only a few months ago where a Hindu woman and her two daughters had regularly attended the weekly meeting of the circle with the expressed wish of getting help in doing what was right. She became so interested as to desire to be enrolled among those who work 'In His Name.' Her life glows with love for the one Lord and Master of us all. In like manner the hearts of many Hindu women are warmed into life as a result of attendance at the weekly meeting. They learn to believe in God's individual care for them, and are drawn to accept His gracious declaration to every one of His children 'I have called thee by the name, thou art mine.'"

The King's Daughters' Society of Battalagundu consists of fifteen members who meet weekly at the bungalow to hold a meeting for prayer, report and work. All money received is to be used for the support of a Bible woman.

(g) CHRISTIAN FESTIVALS.—These are at present held in

several stations. Dr. Jones reports :—" Of these we have had two this year, held in different parts of the Tirumangalam station. Each continued two full days and was well attended. The time was almost wholly devoted to meetings of a spiritual character for the deepening of the Christian life and piety of all present. One meeting was an offering meeting in which a full report of the annual offerings of all the congregations was read, addresses on Christian giving were made, and special offerings presented. Perhaps the most enthusiastic meetings were those conducted by and for the Christian Endeavor Societies. In the afternoon of the second day the Lord's Supper was celebrated ; then a lively, noisy and proud Christian procession marched through the streets of the town. The evenings were given up to a concert and a magic lantern exhibition. Throughout these meetings great interest was maintained. I feel that it is much gain in that station to have its congregations join together in such a gathering and thus to be helped towards a general feeling of Christian fellowship and to be imbued with even the beginnings of a station *esprit de corps*. The isolation of many of our small congregations is a serious disadvantage to them; and I think that we should do more towards bringing our people together. A sense of union is a consciousness of strength."

Mr. Perkins writes :—" In June a Mela was held for the Mandapasalai pastorate. For two days representatives from all congregations of the pastorate were present and participated in the festivities. There was a series of interesting religious meetings, a representation of the parable of the Prodigal Son in the evening which was largely attended by both Christians and Hindus, and some outdoor games for children. The people seemed to enjoy themselves and they expressed the hope that this Mela might become an annual affair. Our people see so many feast and festival days among their Hindu friends that it is only natural that they should wish to have some such gathering themselves. And when it can be done with none of the objectionable features of Hinduism and with a decided

Christian character, it seems wise to establish the Christian Festival among our people.

2. FOR NON-CHRISTIANS.

In consequence of direct efforts made in behalf of non-Christian people, 472,000, a number of equivalent to one-fifth of the population of our Mission district, have heard the gospel this year. This is the largest number reached in one year in the history of the Mission, and it represents a fair proportion of the adults. Yet there are many villages where the gospel is seldom heard and some people do not yet know the name of Christ. This work has been done along certain lines, and does not include a great deal of personal work which is done by the Christian community.

(a) BIBLE WOMEN'S WORK.—The work of the Bible women is more and more proving itself a most efficient evangelizing agency. The majority of the Hindu women are accessible, and the spread of Christian truth among them, and the acceptance of it by them in large numbers, means the fall of Hinduism for the women are the strength, of that religion. The number of persons who have regularly received instruction is 4,035 or over 800 more than last year. Those who listened to the preaching of the women were 165,000.

Mrs. Washburn reports:—"There are many incidents connected with the Bible woman's work that show how traditional and early beliefs prevail and have a strong influence on the lives of the people. A Brahmin woman to whom the Bible woman was preaching the necessity of the new birth as found in the third chapter of St. John's gospel, replied that the Brahmins preach and believe that if one lives a good moral life, her spirit after death will, according to the Vedas, enter into a cow or a dove—animals that are considered pure by the people,—and that she will become its offspring. The woman added, 'This is the belief of all other people.' The fear that her spirit might enter some unclean animal was evidently the motive power

with her to live a moral life. She had no conception of the happiness that the Bible holds out to the Christian believer when his life is ended."

Miss Perkins reports as follows:—"In my review of the Bible women's work of our station, I am impressed with the fact that, in a very marked manner, doors have been opened to us and hearts have become more impressionable and believing, if not fully convinced of the truth. Five years ago the Hindu houses in Aruppukottai were closed to us. Our Bible women were driven from many houses and when by their persistent effort, they did gain a hearing, they were told that, according to the Hindu Vedas, women should not be taught; that ignorance was an ornament. For several years the work was conducted by only one woman but now our force numbers ten. 461 women have been under instruction this year. Hundreds of houses have been visited and thousands have heard the gospel.

"With hesitation I sometimes ask the Hindu women the questions, 'What is the meaning of the first commandment? of the second commandment?' and I invariably receive the answers, 'Thou shalt worship none but the true God' and 'Thou shalt not make unto thee any graven image and bow down and worship it.' These answers are given although the reader may be surrounded by heathen relatives. One of the Bible women had been teaching a Mohammedan woman about the Water of Life. After the Bible woman left, the woman evidently pondered what had been said to her, for she went to a bazaar-man and asked him if he knew what the Water of Life was and whether it would hurt her. He replied that he thought it was something connected with the religion but that it would not hurt her. The next day the Bible woman was questioned. The woman asked her what she wanted them to do with the water of life. Would she require them to drink it and would it offend Allah. These questions gave the Bible woman an opportunity to impress the truth more deeply upon their minds and we trust upon their hearts."

Mrs. Tracy reports :—"Throughout the year there have been three Bible women at work in Periakulam Station. A fourth was added toward the close of the year. Each makes an average of about 150 visits a month. The amount of good accomplished and the knowledge of the Great Master's life and precepts taught can never be obliterated from the hearts of the women. Many of them live in constant fear of the evil eye, and of the goddess of wrath whom they fear, because of their lack of faithfulness in performing wearisome ceremonies.

"It is impossible to estimate results by any human reckoning, but one thing is sure, the women and children express an earnest longing for something higher than their empty forms which the Bible teaches them can give no merit. The gospel message is very real to them, and many precious passages are treasured in their hearts, to give cheer and comfort in their aimless lives of toil and slavery to ancestral customs. The year just closing can point to four good results from women's work in this station. First, many more women attend the Sabbath services regularly. Secondly, women have never given so much of their time and of their earnings for the Lord's work. Thirdly, they have studied the Bible more than heretofore and have done far more to show Hindu women how God loves them, by sending His Son to be their Saviour. Fourthly, they have undertaken the support of a Bible woman.

"The most pathetic thing to me in the house visitation is to see the eagerness of the ignorant old women to learn. The young widows are objects of deep sympathy, but as a rule I never see in them any great desire for knowledge. On one occasion an old woman who had listened most attentively came forward and repeated with great earnestness a verse which she had been taught,—‘He that followeth me shall not walk in darkness but shall have the light of life.’ Pointing to the family idol in the niche, she said, ‘It is helpless to give us light in our way.’ ”

Miss Swift reports in regard to Madura work:—"We are accustomed to report the work of the City Bible women and that of the workers in the surrounding villages as two separate departments. It has been a source of pleasure and gratitude in our work during the year 1895, that no real distinction has been made as to motive, aim or spirit in the work. We close the year with sixteen Bible women in the city and sixteen in the villages. We have increased the number of workers and have had a large increase of pupils. In the city we have had 1,511 pupils upon our rolls. The village workers have taught 829 women and the students of the training institution 345 more, making a total of 2,685 women who have been for a longer or shorter period upon our rolls. The number of women who are ready to receive the Bible women as teachers increases year by year and makes a new problem in our work. Heretofore the teaching of these women has been looked upon as the chief part of the Bible women's labor, but we have not been able to put away from us the thought of the 'regions beyond,' the many villages unvisited, and the many women whom we cannot hope to reach through our method of teaching. Accordingly, we have made a special effort this year to reach those villages where we have no pupils, and succeeded in reaching 100 of these. We have had pupils in fifty-eight villages besides these. The week of prayer was thus spent by the women of the city accompanied by the students of the Training Institution, and they have gone out in this way eight times during the year. This work obliges them to walk long distances, and often subjects them to real hardship. The carefulness with which all these difficulties have been met has been gratifying.

"We were rejoiced to welcome Miss Barker to this work in February.

"During the latter part of the year one of the Bible women was appointed to visit all the villages where we have pupils, in order to encourage and assist the village

Bible women and she succeeded in making two visits to each one, besides attending to her own work.

“While visiting near Tenur, a woman among the crowd of listeners came nearer to ask the Bible women how to worship Jesus Christ. They taught her a little prayer and lovingly told her more of the Saviour. The bystanders laughed and asked the woman what she would do in case she forgot the prayer. She was then told the catechist’s wife would help her, if she could only go and ask her. Our workers were much touched when the woman very earnestly said she would have asked before had she only known what to ask about. Some weeks after this earnest inquirer became very ill and when dying called for those ‘two women.’ ‘Bring those two women, bring them nearer’ she called. The people about her knew she meant the two Bible women and ran to the next village for one of them. She went and took the dying woman’s hand and asked her if she believed in Jesus. As her spirit was departing the woman looked up and made a sign to show her belief in Christ. We believe our loving Saviour will accept the faith of such as these and in the belief find strengthening for our own faith. Every visit to the houses in the city and to the villages gives us some evidence of the power of the truth, and as we find praying women, and women reading their Bibles, and not a few inquirers like this village woman, we go on with the assurance that our labor is not in vain.

“The Women’s Union Missionary Society has continued its meetings and these have been a real blessing to all. The Christian women of the city have united with the Bible women in these meetings and their contributions have been used for the support of Bible women. Five women are now receiving their support from native sources, while three of these are working in connection with churches in the city.”

(b) ITINERACY.—The object of the itineracy work is to bring the gospel to the people in those villages where there

are no Christians and no resident catechist. 3,458 separate villages have been visited by agents and missionaries and a total of 3,528 days spent in the work, which is equivalent to one man working every day for more than nine and one half years. 191,317 people thus heard the gospel. For a detailed account of an itineracy read Dr. Jones' description of one in his report of the Theological Seminary.

(c) STREET PREACHING.—This kind of work is carried on in the town where the missionary lives and in the villages, where there are Christians, during his tours among them. The gospel must be taken to the villagers few come to the regular Sabbath services. Mr. Elwood reports:—"In one village it was desirable to show the magic lantern pictures of the Life of Christ, but the church was too small to hold the crowd, a full moon was coming up, and a strong wind was blowing. At last it was decided to bring the bullock cart to the side of the church opposite the moon and fasten the tongue to a support. From within the cart with curtains nailed down, the pictures were thrown on the wall of the church to the satisfaction of a large crowd. But two or three evil-minded persons might easily have put a summary ending to the exhibition by loosening the tongue of the cart.

"I once mentioned to the Brahmin apothecary that if he were willing I would like to show the lantern pictures to his family. Responding to an invitation a few days ago, I went to his house and in the presence of his family, relatives, and friends I showed the scenes. During the day he had read all the passages in the New Testament describing those scenes, and he, at his own request, did the preaching. Spiritual truths are spiritually discerned and he probably failed to get or to present the truth fully, but I was glad of the opportunity they all had of learning more about Christ. One of the family remarked afterward that the Christian religion is not such a bad thing after all."

(d) CHRISTIAN LITERATURE.—The seed is the Word of God, and it is a pleasure to state that 4,100 copies of Bibles, Testaments and portions have been sold and given during the year. 144,000 tracts and handbills have brought the gospel to the attention of perhaps as many people who can read. More than 15,000 school books have been sold. The large majority of all these books and tracts have gone into the hands of non-Christians and they become an evangelizing agency the power of which no one can measure. It is a silent agency also and time for reflection and an opportunity for God's Spirit to work are given.

Two agents in Madura Station have written each a handbill this year and one has written a tract for which a prize of Rs. 20 was given by the Madras Tract Society.

IV. Medical Work.

Dr. Van Allen's report is as follows:—"In the Madura medical work the number of patients treated (new and old cases) has risen from 46,000 in 1894 to 47,704 this year. Among these there has been the usual proportion of specially difficult cases. The esteem in which the medical work is held seems to be increasing in the district, a large proportion of cases coming from a distance. Scarcely a day passes but one or more patients attend from a distance of twenty or thirty miles and it is far from uncommon for those seeking relief to come a hundred miles. Religious instruction is given daily to the patients before the work of prescribing and compounding begins. During my six years here I have heard but two or three persons object to the service or to the distribution of tracts which follows the service. I believe that our disinterested regard for their good is generally recognised.

"Many interesting cases in the working of the hospital might be detailed but I will mention only one or two. A Sanniyasi (Hindu religious devotee) who was supposed to

be incurable was persuaded by a zemindar of the Tinnevely district to become an inmate of the hospital. He had been living in seclusion in a forest about one hundred and twenty-five miles from here and had given himself up to die. Though he was in a sad state when he reached Madura his case from a physician's point of view was not a difficult one. After about a month he was cured. Up to this time he had no faith in European medicine but he went away with his views quite changed. This case was interesting, because none of this class have before been in-patients of the hospital; because of the hopeless state of mind in which he came to us; because of his gratitude, and because he was personally an uncommonly interesting man.

“ Another case was that of a man who had attended our dispensary for several days, suffering from an unbearable headache. After a few days' treatment he disappeared and a little later I was told that he had committed suicide. I mention his case because it throws some light on what must be the fearful aggregate of mental and physical suffering which gathers daily at a hospital. This man did not show by any of his actions that he was in such a state of mind.

“ The erection of the new hospital building just across the street from the present small building is going on well. We urgently need the accommodation which it will give. At present we have room for only a few in-patients and that not satisfactory. The new building will cost about Rs. 40,000. Of this sum Rs. 23,000 is in hand all of which has been raised in India. The foundations are entirely of stone, the superstructure will be of brick and stone.

“ The Women's hospital is doing fairly good work but needs the presence of a lady doctor. Miss Dr. Parker, who has recently been appointed to this work, is now studying the language. She will soon be able to take up this work which is waiting for her.

“We desire to publicly thank the Madura Municipality and District Board for their kind grants to our medical work.”

Dr. Chester of Dindigul presents the following report:—
 “There were treated at the Dindigul dispensary during the year under review, 10,495 new cases, or those coming for the first time; and a total of 23,661 old and new cases, which represents the number of prescriptions written. Of the new cases, 5,574 were males and 4,921 females. Of these 6,147 were medical, 3,221 surgical, 195 both medical and surgical, and 932 cases of vaccination performed by the Municipal vaccinator. Among the patients there were 74 Europeans, 47 Eurasians, 3467 native Christians, 1,021 Mohammedans, and 5,884 Hindus. There were 99 labor cases and 238 in-cases. The patients came from 699 different villages.

“These figures have their interest for ordinary as well as professional readers for they show how the fear of attending a European dispensary is wearing away among the natives of this country, and how generally every class of the community avail themselves of the advantages of such dispensaries.

“For about two months of the year we had an unusually large number of cases of fever and dysentery, but otherwise, there was no marked increase in any of the more common diseases. During the year we have had almost no cases of cholera, for which we feel truly grateful.

“Last year the Municipal vaccinator, though greatly interested in his work, and most energetic and faithful, was often too sick to secure a large percentage of cases. The present vaccinator is doing very well, and the number of cases vaccinated is steadily increasing. Vaccination in Dindigul is compulsory and is altogether from a calf.

“Many pages of this report could be filled with particulars of very interesting medical and surgical cases at the hospital, and those treated in their houses by Diploma nurses. But we are warned to be very brief.

“As long as men and women continue to become ill, so long a good hospital and dispensary will be great blessings. And the reward of faithful, successful treatment is not in rupees, annas and pice, but in the supreme satisfaction of attempting to follow in the footsteps of the Great Physician.

“For another year’s grants for the upkeep of the Dindigul dispensary and for the supply of medicines, we would once more heartily thank the Madras Government, the Surgeon-General with the Government of Madras, the Dindigul Taluq Board, and the Dindigul Municipal Council.”

V. Educational Work.

The permanency of the results of our evangelistic work can be secured in the best manner only by educational work as its counterpart. A people who cannot read cannot make progress. Those who join us from the non-Christians are almost invariably ignorant of even the rudiments of knowledge; their children without education will remain in darkness such as their parents emerged from. Workers who are called to exercise their gifts in many ways must be trained. Moreover, much of our educational work is evangelistic in its influence, while all is permeated with the spirit of our religion. Hence the need of our complete system of education.

(1) BOARDING SCHOOLS.—It is a cause for thanksgiving that it has been possible to establish two more of these schools this year. That they do a most important work is seen from the fact that the large majority of our Mission agents studied at some time in a Boarding school. Here the child’s mental and spiritual qualifications become manifest and his future field of labour can usually be determined. Some pass on to higher schools but those who are not fitted for Mission work are certainly better fitted, by their thorough Christian training, for usefulness in

their community. 360 children are at present in our nine schools, but there is no doubt that if funds allowed, 700 children might be received.

Miss Perkins writes:—"There have been about 155 names on the registers of our Boarding schools this year. This includes day scholars of whom a number have been Mohammedan boys and girls. We have had 70 girls or more in the school as boarders; this is very gratifying. The Christians of our station are beginning to appreciate what we are endeavoring to do for their girls in our schools.

"One of our boys, the son of a notorious robber, has during the past few months shown a decided change in life and spirit. On Sundays, unasked, he collects the boys for a meeting which he conducts himself. He has been seen Sunday evenings, accompanied by some of the boys, preaching to the Hindus who pass along the road in front of the school. Ten of the children have united with the church this year. The girls are raising money to build a church in one of our villages where a new congregation, having no place of worship, are holding their services under the trees."

Nine children joined the church from the Dindigul Boarding schools during the year.

Mr. Holton writes:—"I regard our Boarding schools as our most hopeful, fruitful work. Two pupils, boys, united with the church at the last communion and one of them has been leading an earnest life full of good influence and example."

Mr. Tracy writes:—"The children of Periakulam station are sent to Battalagundu schools, till buildings for schools here can be provided. Twenty-seven boys and eight girls have been in attendance. One of the boys who was sent to the school for the first time during the latter part of the year is the son of a pandaram (religious mendicant) living some eight or ten miles from Periakulam. At one time he lived in the town of Periakulam and sent his son to our Boys' school there. After a time he disap-

peared, his father having removed. I was interested in what I had seen of the boy, and after his disappearance made inquiries after him, but to no effect. During the present year he appeared at the bungalow in Periakulam, one day, acting as escort for a blind lad who was begging. He was delighted at being remembered, and told me that his father had a garden and that he and his older brother worked the garden while his father went about from place to place on his business as pandaram. Upon being asked if his father would allow him to go to Boarding school; he replied that he would go and find out and return. He was always a particularly bright and attractive lad; and I hope that he may become a worthy helper some day."

Mr. Elwood reports:—"The school which was opened in Palani in February has been a great pleasure to us. The finest spirit exists among the thirty-two boarders; there are no hard words, no outbursts of temper, but kindness prevails. All are obedient and cheerfully do their daily work. In the evening of the day when they first gathered; one boy, who has been a leader among them in all good things, brought them together and conducted a prayer meeting. He has shown an excellent example and has recently joined the church. There is no backwardness in confessing Christ among the children. Their happy spirits and their enjoyment of their life on the compound it is a pleasure to behold."

(2) VILLAGE SCHOOLS.—It is desirable that the number of these schools should be greatly increased as there are 482 villages in which are Christians, while there are only 153 schools. A lack of school privileges means a retarded work.

In this connection Mr. Perkins writes as follows:—"A missionary's time is so occupied in the endeavor to instruct new comers and to induce them to relinquish many objectionable practices, which they bring with them from their own religions, that he is likely to make the fatal mistake of neglecting the children. I use the word 'fatal'

for it has so proved to be the case in some of our villages where people embraced Christianity thirty or forty years ago. The missionary is astonished to find a few Hindus with Christian names, and on inquiry finds that the fathers were Christians and gave Christian names to their children. Then they were neglected and when the fathers died, the children became Hindus. Remembering this, special effort has been made for the children of the station through the Y. P. S. C. E., the Y. M. C. A. and schools. Heretofore large schools with many Hindus have been encouraged, but of late, every teacher and catechist has been given to understand that a small school of ten or fifteen Christian children is more acceptable and will meet with greater commendation than a school of forty or fifty Hindus with perhaps five or six Christian children. It is not an easy matter to get our children to attend the schools because the majority are very poor and they must contribute their part, small though it be, towards the support of the family. So an earnest and continued effort must be made to gather our young community into our schools, else the future managers and leaders of the church in India will take us to task for our delinquences."

(3) **HINDU GIRLS' SCHOOLS.**—There are now seventeen of these schools with a slightly smaller attendance than last year. Mrs. Chandler reports concerning the Madura schools:—"The four Hindu Girls' Schools have been more than ever a source of comfort and satisfaction this year. From the nature of the work we cannot expect open conversions but the refining and spiritualizing of character and growth in grace are most apparent. The numbers have been well kept up in spite of all the usual hindrances: indeed, one of these hindrances, the opposition of ignorant parents, is steadily decreasing. In some instances where mothers would like to keep their daughters at home to work, the little girls rise early in the morning so as to finish the required tasks by school time. One poor Brahmin widow has to beg her rice before coming.

"In April the roof of the North Gate school fell in during a great storm. By a merciful Providence all the children had just left, so no one was hurt. The building was repaired but is totally inadequate to so large a school.

"The examinations have been on the whole satisfactory. They are certainly a great stimulus to both pupils and teachers. One girl, who had gone to a city some hundred miles away, returned at noon of examination day and hurried over immediately to take the examination. Another little girl came in spite of high fever and passed although she had to lie down between times.

"Their interest in Bible study is evinced by increased attendance at Sunday School and delight in learning hymns and Scripture verses. When hindered by their parents from coming to Sunday School, some will run away on the sly so as not to be absent. Some will gather before the teachers return from church and learn the lesson before Sunday School begins. That the truth also affects the heart as well as awakens mere interest we have abundant evidence. Many refuse to perform heathen ceremonies and, if forced to do so say that in their hearts they think only of Christ. When told to sing heathen songs some girls declared that they did not know any but Christian songs. While at work sweeping the floor or grinding curry stuffs they often sing hymns. A forgiving disposition is noticed by one of the masters as a fruit of the Spirit. When it was proposed at one of the schools to take up a collection, the girls entered into it heartily, and many who cannot get money otherwise, save the pice they get to buy rice cakes for their Sunday morning meal, and put them in. In this same school a Junior Christian Endeavor Society has been formed among the older girls. They meet after the regular Sunday School and different girls take turns in leading the meeting.

"The International Sunday School lessons have been a great blessing this year. After the lesson on Ruth, two dear little girls came the next day to the school-master and said, 'We wish to become Christians.' When asked

what had led to this desire they replied, 'When we think of Ruth, a young girl, leaving her country and her people and her gods for love of the God her mother-in-law worshipped, we long to do likewise.'

"After leaving school many continue to visit it from time to time and borrow books from the teachers. Some call in the Bible women that they may read the Bible with them, and in times of sickness they often send in word to the teachers requesting prayer.

"The Mohammedan school has been worked under disadvantages as we had no suitable teacher for some months of the year. The Bible has been regularly taught in Hindustanee by a converted Mohammedan girl and we feel that this has been of the utmost value."

SPECIAL INSTITUTIONS.

There are five of these the reports of which follow.

(1) PASUMALAI COLLEGE AND TRAINING INSTITUTION.—Dr. Washburn reports:—"Our teaching staff has been increased from 19 to 20 by the addition of a graduate in science to have charge of the Physics and Chemistry classes. As heretofore, a graduate of the Agricultural College has also been employed a part of his time teaching these subjects.

"Mr. Zumbro has undertaken the instruction of the College classes in certain subjects and the charge of some details of school and College management, while giving his attention chiefly to Tamil. I have been under the necessity of giving up some teaching and some duties which formerly fell to my share.

"The average number on our rolls for the year has been 313,—a slightly smaller number than last year in the Normal schools, as the great demand created by the new code of 1891 begins to be met,—a slight falling off in the High school resulting from stringency in promotion to meet the enhanced requirements of the University. The

Hindu students in school and College are sixty-eight, the smallest number for several years. On the other hand, from our Boarding schools, 30 entered the classes of the Lower Secondary school, all Christians and nearly one-third of them from our own primary practising department. This shows what the Boarding schools might do if all were in full working order. At this time when the Mission stands more urgently in need of laborers than for many years, the above facts offer both hope and admonition. Among the entering students have been also several Hindus. One of these is the son of one of the leaders of the Kallars, or robbers, and one formerly foremost in dacoities and night robbery. There seems every reason to hope that the son will grow up to a very different life from his father's.

“The year, very dry and disappointing for the first seven and a half months, has in the last four and a half months, poured out its treasures of moisture so opportunely and so abundantly as to more than make up for the previous drought, and to make this a very fruitful year. The close of the drought and the beginning of the rains proved to be a very unhealthy time. Fevers, dysentery and other maladies prevailed in the community and the school, and resulted in several deaths, two in our own ranks. We are fortunate in having a dispensary at Pasumalai in charge of a medical assistant, and two unfurnished rooms in the institution which serve as an infirmary; and we have the satisfaction of feeling that our sick were ministered to much more intelligently than could have been their lot at home. The students patiently and tenderly watched and nursed their sick companions and bore the dead to their last resting place in our cemetery, as if all belonged to the same family. The two deaths occurring as they did within a short interval of each other, and of others also, cast a shadow over the school community. Later on, one who applied for admission to the church attributed his thoughtfulness on religious subjects to the events of those sad weeks.

“Final examinations in India are all conducted by outside boards. So far as College and school examinations are concerned, we have occasion for gratification comparing our own with general results. Of our College students presented fifty per cent. passed, which is seventeen per cent. above the average of candidates sent up. In the Matriculation we passed twenty-three per cent. or one per cent. above the average. In the Lower Secondary twenty candidates from our school gained partial or complete certificates—a good showing as things go: and in the Upper Primary (practising department) the examination qualifying for lower civil offices and for primary school-master, after a year of training, seventeen passed.

“Teachers after training are required to pass two examinations; one in theory, the other in the practice of teaching. Our Institution trains Upper Secondary, Lower Secondary and Primary grade teachers. In the practical test an Upper Secondary student from Pasumalai stood first in the first class and first in the Presidency; a Lower Secondary student stood first in the Presidency, and a Primary student stood first in the Presidency among those granted untrained certificates.

“The Peter Cator examination in the Scriptures and Christian Evidence offers a competitive test for a large proportion of Christian Colleges and schools, missionary and others, in the Presidency. In this examination seven of our eight candidates gained certificates, two of them in the first class, and one of these a prize also.

“The Fischer gold medal, this year for the first time offered by the University for inter-Collegiate competition in mathematics to the Colleges of this district, was taken by a student of our College.

“The Mission scheme of Bible instruction is used for the four years it covers. In the second Form also Bible study is continued in Tamil. In the third Form the pupils study one of the gospels in English, and the same plan is followed in the fourth. We have for two years used Blakeslee’s lessons on the Life of our Lord, but this year

have changed these lessons for the Peter Cator prescribed course, upper and lower grades, in High school and College. The Hindu students above the College entrance grade have the usual half hour, five days in a week with the Principal, in the study of the Acts of the Apostles, and suitable arrangements are made for the other Hindu pupils.

“Thirteen have been added to the church from the school, all of Christian parentage.

“Instruction in vocal music has been kept up more efficiently and successfully than in previous years.

“Somewhat over one hundred volumes have been added to the library, almost wholly by gift. The library is open daily for consultation and twice a week for the delivery of books. The delivery register shows that the library is being considerably used; students who have little leisure for general reading in term time appreciate the privilege of taking books from it for vacation reading. A case of books is placed in one of the rooms of the hostel for Hindu students. This has proved to be a satisfactory arrangement, and the number of books ought to be increased.

“Four comfortable and substantial houses have been erected in the last half year. It is every way desirable that the teaching staff and other employees should live upon the ground, not two and a half miles away in Madura, or in the nearer villages. And so far as they are Christians there is a double reason for their living here at hand in a Christian community, where they can participate in its work and privileges outside the six school hours. The houses bear the names of Williams' College Cottage and Cedar Cottage.

“Last year materials were collected and stone cutters and carpenters made preparation for the erection of a building, to lodge twenty Christian students. Between January and July Yokan Lodge was completed, and occupied July 6th. It contains lodging rooms and an assembly hall, for students in the upper class. The building is substantial but

very plainly finished inside, with a view to provide for the health and comfort of the occupants and quiet for study. The building is the gift of an old supporter of the institution who has long had this want in mind. As this new arrangement throws more responsibility upon the occupants of the lodge individually for the proper use of their time, the observance of College rules, and for their social relations to one another, it is hoped it will be a useful means of discipline in manliness, self-control and conscientious doing of duty. The past six months has made the need of such self-discipline apparent, and it is to be expected that with a reasonable amount of foresight and care, students will be benefited by the arrangement.

“On the first day of September, 50 years ago, the Madura Mission Seminary was transferred from its temporary quarters in Tirumangalam to its new and permanent home in Pasumalai. It was a joyful day to the Mission, to the Principal, and to teachers and pupils who were about to enter buildings befitting in solidity and appearance the highest school—the College one might say, of the Mission—and as well adapted to scholastic purposes, as any buildings anywhere to be found in India at that day. It was not with less, but rather with more satisfaction shining in their countenances, that early in the morning of September 19th last, the old students of the school and the many friends the institution has won for itself in these 50 years, gathered before the newly erected dormitory for Christian students, to participate in the opening exercises; and many a parent joined heartily in the prayer and in the dedication hymn.

‘Here dwell with men, their teacher be;

Their home Thy home, their hearts Thy shrine.’

“By the time these exercises were ended the September sun drove everybody under cover, and we adjourned to the College hall, already full, to add to the crowd there. The forenoon was given to addresses by prominent missionaries from abroad, carrying forward the educational thought of the previous celebration to its religious devel-

opment. The mid-day meeting was given up to addresses in Tamil. A great audience again assembled at three o'clock, to take up the thought of the morning and consider it in its practical application, and to listen to the results of the efforts in behalf of an endowment. A large number of those present were deeply interested in that subject—Bible women, parents, old students, missionaries and men of means,—there are few of our Christian people who do not know about Pasumalai and are not in some way connected with it. Its pecuniary weakness has been its strength in that it has made it emphatically the institution of our Christian people, and rallied them to self-sacrifice on its account and in personal gratification at its growth and advance, everywhere conspicuously manifest. It was hoped that we might be able to add 15,000 rupees to our endowment by the scheme proposed three years before. The committee were able on that day to report nearly that amount in hand, and since then it has risen to about 16,000 rupees. It was therefore, with much satisfaction that the meeting adjourned at five o'clock, from the more serious work of the day, to witness the school gymnastics and football. A display of fireworks closed the day which will long be remembered in the history of Pasumalai by our Christian people."

(2) THEOLOGICAL SEMINARY.—Dr. Jones reports:—"The number of students is larger than heretofore. Twenty-seven have studied during the year; twenty-six are now on the roll, divided as follows,—Senior class six, Middle class eight, Junior class eight, Special class four. This large increase is owing to the fact that no class graduated from the institution during the year, this being the transition year from the two to the three years' course. On the other hand, two new classes have been received, the regular Junior class and a special class. The Junior class is composed of good material, its members' qualifications being as follows:—one matriculate, five middle school, two fifth grade. All have had experience as teachers or catechists in Mission service. The average length of this service is

between five and six years; thus there is not one inexperienced youth among them. They are such as have proved themselves worthy of the expense and labor to be bestowed upon them. Seven of them are from our own and one from the Jaffna Mission.

"The special class is composed of inferior men of more meagre training to be prepared by a two years' course for a more humble sphere of usefulness.

"I am glad to report that much more regularity and faithfulness have been shown by the women in their studies during the present year than formerly. They have now come to feel that their studies are an essential part of the work of the institution and attend to them with corresponding seriousness.

"The teaching staff of the Seminary is practically the same as last year. An interesting fact in this connection is that of Mr. Barnes' long term of service in the institution. Fifty-three years ago he joined the school, in its first class, as a student. Upon his graduation he joined the teaching staff half a century ago, and has in this capacity rendered unbroken service until the present time. It is a rare thing that a man is permitted to enjoy the Jubilee of his teaching work in one institution and to look back upon a work so full and satisfactory. Hardly a preacher has been trained in this Mission who was not indebted to this brother for a part of his education and a part of his inspiration. Beyond this, he has been for many years the pastor of the Pasumalai church. It is a pleasure to congratulate one who has served the Lord and the Mission so well, upon the completion of a rounded half century of Christian activity. The highest desire that we may have for this Mission is that the Lord may raise up in it many men as wise as he to bear the gospel to this people.

"The studies of the year have changed but little. For the Senior class the new subject of Biblical Theology of the New Testament was introduced for the first time.

"In all the studies I am glad to say that the students

have worked hard, and their examinations reveal satisfactory progress and a fair grasp of the subjects.

"For a while violin instruction was suspended. But we have resumed this and I am gratified to find so much interest in the instrument and growing success in handling it. One sign of progress is the formation of an orchestra of six instruments which very acceptably accompanies the singing of lyrics and of hymns at our daily morning prayers and on other occasions.

"The social meetings held every Monday evening in the bungalow have been maintained during the year. On each occasion the world-events of the preceding week are the subject of conversation and inquiry, and I think that not a little is acquired in these meetings in default of, and in the line of, a liberal education. At any rate, each one is brought for an hour each week, into contact with the life of the world, and is led to feel an interest in the mighty events which are shaping the destiny of nations and of our whole race. I deem this of no small importance to youth whose horizon has hitherto been confined within the limits of a few villages or of the district.

"We have also kept up our weekly classes in voice culture and music study and very encouraging progress has been the result. Few natives think that the voice is a thing to be developed any more than the sight or hearing. The consequence is that most of our native preachers deliver the message in voices that are harsh, unnatural and better adapted to repel rather than to attract their audience. It is gratifying to find in this same connection the students improving in their ability to sing both native and western music.

"The Wednesday evening magic lantern preaching service has been maintained throughout the year in the circle of villages surrounding Pasumalai. In addition to this the village work on the Sabbath has been regularly carried forward. This now includes the conduct of half a dozen Sunday Schools for Hindu children, some in connection with the small day schools of Hindu masters, who are

persuaded to give their buildings and to furnish most of the boys for this work. This is an interesting form of labor which I am anxious to extend.

“The spiritual welfare and progress of the students is and ever must be a matter of supreme concern. By the weekly prayer meeting, conducted mostly by themselves, through the daily morning prayers, and in various other public and private ways we endeavor to bring them into closer contact with Christ, into a fuller surrender of themselves to Him and His truth, and into a richer experience of His love.

“I have been able to erect seven much needed houses for the students and one for a teacher. I feel very grateful for the aid by which I have been able to supply what I think will be enough houses for the institution for many years to come. Among the many friends who have helped us in this work during the year I must mention two good ladies,—Mrs. Childs and Mrs. Williams of Montreal, Canada. Each of these mothers in Israel is about 70 years of age and they unitedly support one class in the Seminary,—the ‘Montreal class.’

“The evangelistic work conducted by the Seminary has been more extensive than formerly. In the first place, we all, teachers and students, conducted during March, a twenty-two days’ itineracy in the Tirumangalam station. We left behind books and studies, and with four tents, food and a cook, started on our long journey into the more neglected parts of our field. We travelled all over and visited, in many cases several times, nearly all the villages in a field of 300 square miles. We were accompanied by a changing company of four or five of the pastors and best preachers of the station. This gave us a constant band of twenty-two preachers who visited daily in five different parties, all the villages within a radius of four miles from the encampment. These parties were given, every morning and afternoon, a new point of the compass for their tour, so that within two and a half days’ encampment every party had visited all or nearly all the villages in

that circle. It was hard work and meant a walk of twelve to sixteen miles daily, besides a work of some five hours among the people. In the evening of each day a magic lantern preaching service was conducted by one-third of the party in some neighboring village. These were generally attended by very attentive and enthusiastic audiences of from 400 to 1,000 people. During the itineracy we thus visited 225 villages and towns and addressed about 30,000 people. We sold 670 Bibles and portions and 960 tracts of all kinds, and distributed 1,600 fly leaves. The itineracy was in every way a gratifying success, though the whole party was physically exhausted by the time it was completed. We met with no form of opposition anywhere, the people hearing the message with gladness, generally, and with quiet attention always.

“The Jubilee celebration of the transfer of the Seminary to Pasumalai has furnished us all with a new impetus and inspiration in the work as well as an added pride and joy in the Seminary. We couple to this a deepened impression of the great and growing respect for the institution. The pressing need of more and better men to carry on its spiritual work; the growing conviction that the time is hastening when the men thus trained must assume the whole responsibility of the cause of Christ in this part of the country; and the sincere prayer and earnest hope that in every class there may be a Paul, a Luther, a Wesley or a Moody, who will leave a blessed and an abiding impress upon the Christian church in South India,—all this leads us to magnify our office, to rejoice greatly in our opportunities, and to invoke the interest and the prayers of friends that the work may be blessed with a larger prosperity, even with the presence of God’s Spirit in greater power than ever before.”

(3) MADURA GIRLS’ TRAINING SCHOOL.—Miss Noyes reports as follows:—“The year 1895 marks the sixtieth year since the opening of the little day-school for girls, which was the origin of our school. After five years this became a boarding school; but the training class which

is now a distinctive feature, was not added till 1870. The year 1890 was marked by further advance in two directions. The grade of the Training school was raised to Lower Secondary, and a high school class studying in Tamil only was formed. A year or two later the grade of the Training school was raised to Upper Secondary. Most unfortunately the higher examination in Tamil was abolished in 1892, so we were able to send up only two classes for Higher Grade certificates. Since then it has been our effort to encourage the study of English, that in time we might be able to send students to the Upper Secondary examination in English.

"This year for the first time we have sent candidates to the Government Middle School examination in English. All but one have passed. In the three Government examinations of this year the results of which have been announced, over 91 per cent. of the candidates from this school were successful.

"We have a Normal class of eighteen. The results in the classes taught by them have been much more satisfactory than last year. All of the Normal class which left the school in April have obtained work in their own Missions.

"Our teaching staff consists of six masters and four mistresses. In July of this year we secured the Drawing master the school has long needed.

"Singing by note is also regularly taught to all the classes from the third standard upward. We are pleased to find that this training has added much to the correctness and excellence of the singing in the school.

"The total number of pupils on our rolls is now 175. Almost all of these are children of Christian parents. Non-Christian girls will not come as boarders, for fear of breaking caste as we insist on all our pupils eating together. Unfortunately we have been unable this year to secure a conductress to bring us non-Christian children as day scholars, or the number on our rolls would be much larger. The few who attend of themselves have either

been attending the school for some time, or have been led to it by special influences. One is a child who was sick in the Mission hospital for a long time, and gratitude for her recovery induces the parents to send her to us. Another is an orphan, who being ill-treated by her employers, ran away and was taken in by one of the Bible women. Our present number of boarders is 123. Until the last few years the number received was always less than a hundred and we cannot properly accomodate so many as we have, but it has been most difficult to refuse the urgent applications made to us.

“Land has recently been purchased in Madura by the Mission for the erection of our new buildings. The plot of ground is ample for all the buildings needed and for a playground. It is situated across the river from the most populous part of the city and adjoins the park, so that we hope the health of our pupils may be much benefited by the purer air there, and the opportunity to take walks on the less frequented roads. Our plans are ready and we hope to begin to build at once.

“I feel sure that the overcrowded condition of our school is the cause of frequent illness and nervous weakness. We are never without sick girls though we are without a proper place to put them. In June and July influenza went through the school, and for sometime we had thirty or forty patients. Several were dangerously ill and one case resulted fatally. Thangamuttu (Precious Pearl) died within twenty-four hours after being taken ill, and was unable to speak during the whole day. She was therefore unable to give us any verbal testimony about her readiness to go. But her diary which was brought to me afterwards, and the testimony of her friends, give evidence of remarkable consecration in a girl of not more than thirteen or fourteen years old. On the first page written about four months before her death, she says, ‘On this day I am saved. I have given my whole heart to my Saviour. I have by His help conquered the temptations of Satan which came to me. My whole soul is satisfied. He

poured the grace of His salvation into my heart, and filled my soul with the joy of His salvation. I have renounced the world. Praise God that I have done so. May He graciously grant that I may continue to do so. I believe that He will so lead me.' Day after day she expresses the same faith and devotion, recording her spiritual life most faithfully. She confesses and mourns her sins, praises God for His forgiveness, and the victories, gained through Him, and tells of her efforts to lead others to Him. Surely her life and death are not in vain.

"Our pupils are surrounded by Christian influences. The teachers are all Christians and many are prominent in church work. Especially the mistresses who live with the girls have unlimited opportunities for quiet talks with them, and their influence and that of some of the older girls have been most productive of results. The Bible is studied daily, and in addition to the church services, there are many meetings held in the schools. The only meetings at which attendance is required are one at noon-time on Sunday and another Friday evening. But the students with the help of the mistresses hold voluntarily, well-attended meetings at noon and at dusk daily. The fifteen-minute noon meeting, which was started thirty-six years ago, is a meeting of prayer for the Holy Spirit, and all present remain kneeling throughout. In the evening, just before study hours, they gather here and there in little groups to sing and pray. The danger is that these meetings should degenerate into form, and our constant aim is to make the religion of our girls a practical thing which affects every act of their lives. I believe that no one has completed the course here who was not at the time a professing Christian. Sixty, or nearly half of our boarders, are church members. Twenty-one of these have united with the church on profession of their faith this year, a larger number than ever before in the history of the school. These are not sudden conversions but the result of quiet work. A few have been brought to a decision by the death of their classmate Thangamuttu.

"The Christian Endeavor Society, in its Senior and Junior branches, includes all the boarding pupils and the older day scholars. One member of the Senior Society is the leader of the Junior branch and conducts it most efficiently. She has gathered the very little ones into a band called 'Little Workers for God.' The Sunday School conducted by members of the Senior Society has been very well attended. The last Sunday of the term there were nearly a hundred present, most of them non-Christian boys. For several Sundays a group of beggars followed the girls home from church, and two or three girls asked permission to preach to them, and teach them verses. I find that a number of them do quite a little Christian work when they go home during vacation. Thus they are learning to let their light shine in dark places, and we are encouraged to think that our labor is not in vain in the Lord."

(4) WOMEN'S BIBLE TRAINING INSTITUTION.—Miss Swift makes the following report:—"The women under training in this institution have made gratifying progress in their studies. At one time during the year the class numbered fourteen, but the sifting process goes on and we close the year with only twelve. The studies are sufficiently difficult and numerous to afford a real test not only of a woman's capacity but also of her willingness to do earnest and faithful work. We have covered much ground in our study of the Life of Christ, Church History, Biblical History and Geography, Old and New Testament lessons, Introduction, Topical and Doctrinal Bible Study, and in separate books of the Bible.

"Some attention has been given to the subject of the religious beliefs and customs of the people about us with a view to meeting practical difficulties. A weekly criticism class has been conducted, and we have been pleased to note the manifest improvement of the pupils, in ability to present a subject.

"Most of the itinerating work alluded to under the head

of 'Bible Women's Work' has been done by these students under the care of some of the older women. One of our pastors who has seen much of their work speaks very encouragingly of its usefulness, and also of the spirit with which the women have met the real difficulties and hardships they have encountered.

"Four women completed their course of study in March. We held a special consecration meeting on the 28th of March, in connection with our usual missionary meeting. On that occasion we presented them with certificates, and remarks were made by Rev. J. S. Chandler and Rev. S. Simon. Rev. J. Colton of Dindigul led us in the consecration prayer. One of the four women is now at work in the Battalagundu station, another in connection with the North Gate Church is supported by native funds, one is doing good work in the Women's hospital and in the city, and the fourth is in charge of seven villages in the suburbs of Madura. We have greatly enjoyed the privilege of teaching these women, and feel that it has been time well spent, as we have watched their improvement while studying, and their earnestness in the work afterwards. We regret the small number under instruction, but want of room would not permit us to take a much larger number were the women to be found. A portion of the sum needed for our house has been granted and we hope to proceed with the building early in 1896."

(5) MADURA HIGH SCHOOL.—Mr. Herrick reports as follows:—"This institution was established in 1884. Its present strength is about 230. All classes of the community are represented in it, Hindus preponderating as usual. These make up about sixty-nine per cent. of the attendance. About twenty per cent. are native Christians, and a little over nine per cent. are Mohammedans. There are also a few Eurasian boys.

"The teaching staff consists of twelve and has included two native graduates during the year. Bible lessons are taught daily in every class and prizes are offered in

this as in secular subjects. A Sunday School is maintained which is fairly attended. An interest in Christianity in the case of a few non-Christian boys is perhaps indicated by their occasional attendance at the Christian Endeavor meeting held in connection with the English service at the West Gate church.

“Technical classes were opened in 1893, in which book-keeping and business correspondence are taught. In these classes the boys have done well. Three are receiving Government scholarships of Rs. 8 each per month, tenable for two years.

“A library of 750 volumes and a reading room are connected with the school. They are fairly used by both teachers and students.”

VI. Miscellaneous.

BUILDINGS.—Mr. Tracy writes:—“The new Tamil church at Kodaikanal was nominally completed on the 15th of September, but upon final inspection by the architect much of the work was found not done according to the terms of the contract and was rejected by the architect. The very unusually heavy rains with which the monsoon opened damaged the building seriously so that it cannot be opened for use till considerable repairs and alterations take place. It is hoped that it may be completed and open for use during part of if not the whole of the coming season. A memorial bell, presented by the family of the late Rev. J. T. Noyes, and a beautiful Pulpit Set, presented by the members of the Henry Ward Beecher Mission Band of Plymouth Church, Brooklyn, N. Y., have been received during the year, toward the furnishing of the church, and are gratefully acknowledged.”

Mr. Elwood reports:—“The church in Palani which was standing for several years without a roof has been repaired during the year, to the comfort and satisfaction of the Sabbath audience. The re-dedication services took

place at the time of the March meeting when three missionaries from other stations, and a large number of native agents, were present. A new church has also been built in a village of this station and a double house for native use on the Mission compound."

Mr. Vaughan writes:—"In the Battalagundu station, a school building and teacher's house begun by Mr. Jeffery, and costing a little over Rs. 700, have been completed and dedicated during the year. They are terraced roof buildings of comfortable size. In another village, a neat little tiled roof brick church has also been dedicated."

Dr. Jones writes:—"During the year we have erected in whole or in part, eight buildings in the Tirumangalam station. Of these, five are strong and permanent structures and will be a great blessing to the congregations for which they are erected. The people have denied themselves not a little in their offerings and work for the erection of these buildings. In a large part of my field where the reckless and very heathenish thief caste are found, it is very risky to erect any but substantial buildings. The five of our thatched buildings burnt by them this year are an emphatic witness to the need of structures that can stand against their petty spite."

Conclusion.

The preceding pages do not aspire to being more than glimpses into the work of the year. They give an idea of the size of the working force, of the scope of the work, and of the methods used in furthering the progress of the kingdom in this field. Some of the results of previous seed-sowing also appear, but concerning the patient endeavor made in churches and school-rooms in homes and village streets, it is not possible adequately to tell within a limited report. According to the command,—“In the morning sow thy seed and in the evening withhold not thy hand” we do, not knowing how much seed may fall

in unreceptive places, nor how much shall prosper. Only God who watches every seed as it falls knows what the harvest shall be ; nevertheless, the harvest never fails and the number of those who are the Lord's chosen ones increases. Though all we who work are human and weak, God's power is not thereby limited, and we know that the kingdoms of the world shall all become His own according to His promises. The Word and the Spirit are the hammer and the fire which shall break in pieces the nations, and form for the Lord a peculiar people. To that Spirit be all the glory forever.

Obituary.

Minute passed by the mission at Kodaikanal
April 24, 1895.

"The death of Mrs. Chester on the 13th of March last is a great bereavement to us all. Though feeble for a long time her quiet, brave and faithful spirit, her cheerfulness, and her interest in all the Lord's work had made it difficult for us to realize how nearly the sands of life had run.

"Her love for children, whether of the missionaries or natives, showed itself at the beginning of her missionary life, and continued to the end.

"When any of us have been obliged to go with our families to Dindigul for medical treatment, and when some of us have there given up our loved ones to our heavenly Father, the unfailing kindness and sympathy and loving hospitality of Mrs. Chester have given us comfort and strength.

"For thirty-six years Mrs. Chester has devoted herself to the cause of the Master in this land, and now, while we all sympathize with Dr. Chester in his bereavement we also rejoice in the relief that has come to the sainted one from all weariness and pain."

SELECTIONS FROM PASTORS' REPORTS.

MADURA STATION.

EAST CHURCH.—There are many interesting things to narrate about the thirty souls who were admitted to the church by profession of faith during the year. A lad of sixteen years of age was converted by the persevering work of the Y. P. S. C. E. This Society mourns his loss, the only son of a widow, and regrets to record his death. A husband and wife were admitted into the church on the 12th May, and on the same day he was taken into custody and remained there two weeks. One day when he was taken from the jail to the court he consoled his wife saying that the Lord tries them in the fire and asked her to be firm and strong in the Lord. He was acquitted. Two young men among the silk-weavers, being influenced by the 'Tuesday evening street-preaching, began to search the gospel truths. They carefully read some Scripture portions and tracts for nearly two years and one of them came often to the missionary, pastor and evangelists and consulted about the truths in the portions read. He openly confessed his faith, removed the sacred thread, his caste mark, and was admitted into the church. He is the first fruit among the silk-weavers.

Y. S. TAYLOR.

EMMANUEL CHURCH.—Total membership, 278. New admissions from Hinduism, three. There were many reductions in the church this year owing to several transfers of members to other churches. Only two died this year, both from old age. The Sunday School is in a flourishing state. The daily morning prayer meetings bring their blessings for the day. The temperance meeting which we had at the close of this year was a great success. The gift of a magic lantern from Mr. J. Stokes, and of the Sunday School Bible Lesson Pictures from the Y. P. S. C. E., Chelsea, have served us greatly in their respective purposes. The poor School in connection with the church is in a forward state. Three charity boxes containing Rs. 3-4-6, were brought this year from three infants of a certain family. About Rs. 150 was collected this year from foreign travellers alone. I

feel greatly obliged for their kindness and also for the assistance given for the good of this self-supporting church by the European residents of the town.

J. ROWLAND.

DINDIGUL STATION.

WESTERN PASTORATE.—During the year fifteen souls have been admitted to the church on profession of faith, eleven children have been baptized, and five marriages solemnized. The members, though very poor have determined to give contributions for the Lord, from the earnings of their daily labor, and have been giving according to their own fixed rate. A member who is well off, has promised to give offerings from the fruits of his field to the value of Rs. 20 a year. In three new villages some souls are willing to accept Christ as their Saviour to whom I pay special attention. I thank God that the congregations have made some progress in piety, and have been more regular in attending Sunday services, communion services, and in studying Bible lessons. Some of the members join with me in declaring the salvation of Jesus to their relatives as well as to the heathen people. May God bless these congregations more and more.

A. SAVARIMUTTU.

TIRUMANGALAM STATION.

VELLACULAM.—I work at Vellaculam and the surrounding villages. All Christians here give particular attention to their Bible studies. They take more interest in evangelistic work carefully observe the Sabbath, and contribute liberally. On Sabbath evenings all the Christians gather together in one of the Christian's houses and have their Pajanai and preaching. This year two families containing seven souls have become Christians. All the heathen boys who read in our school learn the Bible and attend the daily morning and evening meeting regularly. It is encouraging to see that these boys sing with our boys in our services. Some of our Christians have liberally helped their needy brethren. I visit the surrounding villages preaching the gospel and distributing tracts.

A. PERUMAL.

MUNDUDEIPU.—The people have done well in their efforts towards self-support. One member now contributes Rs. 5 monthly for this object. The church and congregation have grown during the year, and we have a Y. P. S. C. E., of thirty-four members connected with the congregation. This Society is a great help to me in the Lord's work and is a great blessing to all the young people.

A. GNANAMUTTHU.

PASUMALAI STATION.

Last year this church contained five separate congregations which were located in twice as many villages including Pasumalai itself. There were 246 communicants, and the additions during the year by profession of faith were fifteen; two were Hindus who were baptized on the occasion of their admission to church privileges. One of the latter was a shoemaker by caste. Some years ago he received a saving knowledge of Jesus through perusing a portion of Scripture given him by a native Christian. Comparatively, his is not a poor family, but he said his wicked father's treatment of himself and the other members of the family was such that he was nearly ready to commit suicide, when the glad news of the gospel brought him peace of mind and comfort. The other one referred to has long been acquainted with the Christian community at Pasumalai. When he offered himself for admission to the church he said, old as he was, it was high time for him to give himself to Jesus and hoped to stand firm to the end. He is a regular attendant on the means of grace and boldly confesses his new faith in the presence of his old friends.

A. BARNES.

PERIAKULAM STATION.

KODAIKANAL.—I am glad to be able to report that this church has made considerable gain both in spirituality and knowledge. In many houses the Bible is daily read at their evening prayers before taking their evening meal. This I have seen. More than thirty Bibles have been purchased in the congregation during the year. The attendance at Sabbath services has also

Improved over what was before. Some of the young men of the church help me in the work of street preaching, and show an earnest spirit. More offerings have been gathered in the church and congregation this year than before. Still, the people are able to do much more when they have the spirit. Work has been faithfully done among the women by the Circle of King's Daughters, and by the Bible woman. I have visited most of the Hill villages, and preached to many who very gladly and attentively listened.

G. N. PAKKIANATHAN.

KOTTAIMEDU AND ANDIPATTI.—I am happy to report that the church has made progress during the past year in spiritual life and religious knowledge. The attendance at the services of the Sabbath has been better than in previous years. Two families have been received to the congregation from Hinduism. At Adaikanpatti in the Andipatti pastorate, sixteen persons have been received. A small church has been erected in their village, and still further accessions from them are expected. In the Suvisheshapuram congregation a Hindu woman comes often to the women's meetings, and forgets not to bring her offering. I believe that this work among the women will be a great blessing in the future.

C. WILLIAMS.

KAMBAM.—In reviewing my journal for the year, it moves me to render thanks to the Lord for the merciful guidance and help bestowed on us during the past year. Several evangelistic tours have been made and on each tour the Word of God was preached to Hindus, while the Christians of the district were visited, and gathered together for encouragement and exhortation.

Fifteen families, numbering in all fifty-eight persons, have this year joined our congregations, and remain under our instruction. These are Hindus. One Mohammedan family has also professed Christianity. They appear to be strongly attached to the truth which they have accepted. The semi-annual gatherings of the church have been well attended. At these gatherings more than Rs. 70 was presented in offerings. The Circle of King's Daughters has interested the women in work for others, and has helped them to have the courage to speak for Jesus. Special efforts have been made this year in behalf of the children in our

congregations, and several new schools have been opened. Removals, discipline, and deaths have caused many names to be dropped from the church rolls, but there has been increase, and the whole number of church members is larger than before.

S. ISAAC.

KOMBAY.—Besides the Kombay church I have also the care of the Kovilapuram church. In four or five of the villages of these pastorates King's Daughters' Circles, and Societies of Christian Endeavor have been working this year among the women and young people, and much interest has been shown in their work. The good accomplished thus far makes me hope for still greater blessings as they grow stronger and more active. In the large region of the pastorate, there has been till this year but one congregation of Christians. During the present year people have been received in two other villages. The door seems to have been opened, and we shall do all that we can to enter in. While there have been many signs of an encouraging nature, trouble has also come. Hatred has been at work, and the four leading men of the Kombay church have been sentenced to long imprisonment for a crime of which their long Christian lives pronounce that they could not have been guilty. The prayers of all Christian people are asked that the truth may be revealed and that the innocent be not left to suffer with the guilty.

S. NALLATHAMBY.

MANDAPASALAI STATION.

STATION CHURCH.—In reviewing the year 1895 the events are encouraging to me on the whole. There are about thirty-four Christian villages in this pastorate containing nearly 1,400 souls. We had an addition of 106 souls in one village. Though the new Christians are persecuted by their heathen relatives in several ways yet they are firm in their new found faith. A catechist is placed over them and is doing a good work. In July we had a Mela in Maudapasalai to which Christians came from nearly all the villages of the pastorate with offerings of fowls, wooden furniture, cocoanuts, and several other things, and spent two days, paying their own expenses. The offerings were sold

in auction and the sum amounted to Rs. 20. Besides they subscribed about Rs. 21 for Mela expenses. The meetings on those two days were very encouraging and life-giving for those who attended them. The Sunday lessons which were introduced into the congregations by the Mission this year were well studied throughout the pastorate and much progress is made in Bible knowledge in almost all the villages. May God bless the work in this pastorate.

G. K. JOHN.

ARUPPUKOTTAL.—During the year there were 44 additions by profession of faith and from other sources, and 15 baptisms. About the beginning and middle of the year two meetings were held for children in which sermons were specially preached for them, and a collection was taken which amounted to twenty-two rupees. The occasions were very joyful to the children. On Sundays the church is quite full in the morning service and before long it will be necessary to extend the building to accommodate the growing congregation. Street preaching and itineracy are regularly carried out as usual. During the daytime we make use of large Sunday School pictures pasted in rows on large sheets of cloth. Sometimes going to public buildings we conduct religious conversation with the people who come there to spend the day in lounging. They generally oppose us at the beginning but at the end they pay due attention to what we say and are very often impressed by truth. The village congregations are much improved now in Scripture knowledge by the present system of lessons tabulated for congregations.

Y. J. TAYLOR.

BATTALAGUNDU STATION.

STATION CHURCH.—I have sufficient reason to thank God that I have an increase of twenty-six members and seventy-five adherents, in several villages of my pastorate. During the year twenty-five were admitted to the church on profession of their faith. One of them is an old man in the town who has been a private Christian since Father Chandler's time. Sixteen children were baptized. Marial at Bethany, who bore witness for Christ by her regular church-going, died. A new congregation of

twenty souls, from heathenism, was established this year and a prayer house and catechist's house were built and dedicated. I am glad to say that the church is now entirely self-supporting and most of the members of the pastorate have promised to give their tithes. I am now much encouraged to do my pastoral duty to each member in the villages, once in a month, besides my usual work. At Sithoor, after having held several revival meetings among the heathen, some thirty souls were added to the congregations there.

A. PICHAIMUTTU.

POMMANPATTI.—In my pastorate there are six villages in which Christians live. The gospel work in heathen villages is diligently carried on. The church at Chandlerpuram is also under my care. Caleb, a member of this church, is a faithful, earnest and zealous Christian. The five rupees subscribed by him for the erection of a strong church building was an impulse to the erection of the present church here which has been built at a cost of Rs. 500. A feature of interest about this man, who had no child for many years, and was reproachfully spoken of by the heathen populace around him, to such an extent that he would have been led to backslide had he been weak in his faith, is that he was blessed with a son just before the dedication of the new church. As Aaron and Hur held up the hands of Moses so this man does hold up the hands of the Lord's servant and people here. By the unwearied endeavors of this man, one man named Simon, who was taught to read the Bible and prepared for admission to the church, was received at the time of the dedication.

S. JACOB.

SILUKKUVARPATTI.—Three families in Ammapatti, consisting of thirteen souls, became Christians from Romanism this year. This church has now only been convinced that it is their duty to support their pastor. In the gospel work that I have done throughout the year I have found many movements here and there and several things that encourage me to do my work much more gladly.

I. SAVARIMUTTU.



TABLES.

No. I.

Statistics of Congregations.

NAME OF STATION.	NATIVE AGENCY.	AMOUNT RAISED BY CONGREGATIONS.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
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No. II.—Statistics of Churches.

NAME OF STATION.	CHURCHES.	PASTORS.	Date of Organization.	Contributions.	ADDITIONS.						LOSSES.						Gain, or Loss.	Prscent Membership Do.	Children baptised this year.	Baptised persons in Cong. not Communicants.
					By Profession.	From Heathenism.	From Romanism.	Baptised in Infancy.	Total by Profession 1895.	From other Missions.	Restored to Church privileges.	Total.	To other Missions.	Suspended.	Excommunicated.	Struck from Records.					Deaths.	Total.
Madura	Madura West	Rev. J. Rowland.....	1834	97	474	3	10	7	2	5	14	2	3	1	2	3	5	23	119	
		" Y. S. Taylor	1868	566	834	13	6	2	4	3	2	1	1	1	2	3	15	12	118	
		" S. Simon	1883	257	902	14	0	23	1	6	30	2	1	1	1	7	21	12	236	
		" M. Nallathambi	1891	62	199	6	9	2	..	..	3	42	4	..	..	4	7	4	69
Dindigul	Madura North	" E. S. Simon	1895	49	66	1	1	3	..	..	49	..	..	..	..	4	11	13	423
		" J. Cotton	1875	190	213	2	0	1	3	..	4	..	..	..	..	4	11	1	158
		" A. Savarimuttu	1872	76	42	10	2	8	..	..	15	5	2	..	..	2	9	6	95
		" A. Perumal	1885	124	171	0	2	8	..	..	1	18	..	..	..	1	24	9	235
Tirumangalam	Dindigul West	" A. Perumal	1885	102	260	0	0	..	3	3	7	1	1	1	2	1	16	6	175	
		" A. Gnanamuthu	1894	65	305	0	0	..	4	5	..	9	2	..	..	3	6	5	88
		" A. Barnes, M.A.	1871	149	122	15	1	2	3	2	3	18	2	1	..	4	25	3	90	
		" C. Williams	1858	96	172	15	6	13	7	20	8	31	26	6	..	1	33	13	183	
Periakulam	Tirupuranam	" S. Vethamunikan	1890	173	238	3	10	14	2	16	4	12	..	..	..	2	32	11	185
		" S. Isaac	1872	183	228	9	4	3	18	21	5	3	1	1	1	6	2	15	177	
		" S. Nallathambi	1883	110	160	14	2	2	6	10	3	3	..	..	..	1	15	1	109
		" G. Pakianathan	1889	94	85	15	4	3	5	6	14	1	2	..	..	4	6	11	132
Mandapasalet	Pasumalai	" Y. J. Taylor	1894	222	613	4	6	16	9	25	9	9	1	44	11	5	8	4	226	
		" G. K. John	1894	96	62	13	4	1	1	19	20	4	..	..	..	24	2	1	153
		" M. Eames	1870	168	251	4	1	1	4	5	82	2	..	..	..	82	1	4	191
		" A. Pheleimuttu	1884	30	138	6	11	..	..	..	2	3	1	..	..	2	3	3	42
Battalagundu	Periakulam	" I. Savarimuttu	1890	41	40	0	8	..	..	..	2	3	1	..	..	4	2	3	31
		" S. Jacob	1890	193	255	10	2	..	..	..	82	..	..	..	..	4	2	..	..
		" A. David	1886	81	113	14	2	..	..	..	60	6	3	1	60	6	2	4	184
		" A. Pheleimuttu	1884	153	186	2	0	..	..	..	12	4	2	..	..	14	8	7	57
Madr	Mandapasalet	" A. Pheleimuttu	1884	126	187	13	4	13	4	7	36	5	..	..	..	5	2	22	85
		" I. Savarimuttu	1890	67	16	6	6	..	..	..	1	10	..	..	..	1	1	10	123
		" S. Jacob	1890	79	85	4	4	..	..	..	3	9	..	..	..	2	4	4	79
		" A. David	1886	81	66	14	11	..	..	..	9	2	..	..	..	4	9	2	81
Palani	Mandapasalet	" I. Savarimuttu	1872	17	27	3	2	..	..	..	3	2	..	..	..	1	2	1	23
		" S. Jacob	1878	79	200	14	1	7	..	..	13	6	..	..	..	6	5	14	68
		" A. David	1886	143	198	13	1	1	..	..	14	9	..	..	..	8	1	163	4
		" A. David	1886	141	620	5	1	7	..	..	12	2	..	..	..	1	3	141	111

No. III.—Statistics of Evangelistic Work.

NAME OF STATION.	ITINERACY.						WORK OF EVANGELISTS FOR HINDUS.		WORK OF THE BIBLE WOMEN.						BOOK DISTRIBUTION.									
	Number of Itineracies	No. of Encampments.	No. of days of Encamp.	Days Labor of Missionary	Total days labor of Na- tive Agents.	No. of separate villages visited.	Hearers.	No. of villages visited.	No. of hearers.	No. of Bible Women.	Do. do. on the Roll during 1895.	Do. Persons under Instr'n at the end of this year.	No. of separate houses visited.	No. of Hearers.	No. of Bibles do. do.	No. of Test. do. do.	No. of Bible portions sold and given	Amount realised for Scriptures and portions.	No. of Tracts and Handbills.	School and other Books.	Amount realised for Tracts and Books.	Total of RECEIPTS.		
Madura	16	27	69	7	565	284	34 400	771	26,558	32,268	1889	7531	76,609	103	113	541	122	4 6	49,469	3039	239	2 11	361 7 5	
Dindigul	9	15	45	...	405	830	25,160	145	8,840	8	73	81	228	4683	8	37	491	17 4	0	35,905	1670	112	6 9	129 10 9
Tirumangalam	3	10	17	...	120	133	6,777	349	7,601	1	55	36	190	3850	18	12	155	6 15	0	6300	150	58	9 0	65 8 0
Tirupuvanam	3	6	16	2	180	177	10,570	174	3,746	2	104	76	362	8853	...	...	...	...	...	2400	...	37	9 1	37 9 1
Pasumalei	3	28	56	23	772	454	49,731	56	22,685	2	62	80	58	1540	51	35	1230	44 0	0	14,500	1195	661	6 8	705 6 8
Periakulam ...	10	17	60	...	419	203	19,881	241	17,919	3	69	49	262	8750	61	22	364	48 14	10	8669	2012	203	3 4	252 2 2
Mandapasālei	5	12	35	26	350	285	10,060	286	3,600	10	461	321	2000	25,000	40	15	152	24 2	0	5000	960	196	8 11	220 10 11
Battalagundu	3	3	21	10	179	72	7,350	445	15,193	3	76	66	302	10,150	20	3	98	12 13	0	6516	2123	189	2 7	201 15 7
Mélúr.....	2	9	13	6	63	93	5,055	152	3,364	4	114	62	330	5655	8	12	125	6 14	10	4059	1401	37	4 5	44 3 3
Palani.....	3	3	17	...	112	104	12,515	...	.....	2	66	66	664	5890	19	15	239	18 12	0	3503	1687	159	1 4	177 13 4
Mánámadura...	4	18	33	8	363	823	9,818	357	6,075	4	270	138	1465	14,182	45	4	125	24 3	6	8352	998	115	15 3	140 2 9
Total...	61	148	382	82	3528	3458	191317	2945	115,551	166,403	2864	13392	165162	378	268	3520	326	3	8144673	15,235	2010	6	3236	9 11

American Madura Mission. Comparative Table of Statistics, for the Years 1875-1895.

	1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895
1. Native Agency ...	286	272	286	304	317	390	415	412	377	438	418	422	433	454	448	469	508	533	552	543	569
2. Christian Villages ...	277	292	299	321	340	343	348	373	383	381	374	374	390	384	417	411	419	433	450	479	482
3. Adherents ...	8002	8408	8877	11086	11137	11372	11399	11629	11488	11559	11665	11412	11878	12036	12875	13077	13607	13929	14810	15511	15683
4. Gain or Loss ...	182	406	469	2209	81	228	17	229	-142	71	105	-157	466	162	839	202	581	322	881	701	172
5. Sabbath Schools ...	...	...	...	...	51	103	71	92	111	102	104	123	138	172	146	182	182	179	190	191	218
6. S. S. Attendance ...	...	...	...	...	2837	2950	2450	3020	3022	2956	3059	3337	3700	4152	3811	4591	5222	5024	5600	5081	5848
7. Contributions—Rupees ...	5207	5059	3003	4276	4383	4868	5100	5569	6471	6479	7184	7266	7669	7538	8416	9564	8458	8585	9420	9514	10267
8. Church Membership ...	1880	1969	1978	2255	2426	2591	2827	2886	2817	2908	3020	3053	3233	3439	3562	3640	3707	3832	4109	4350	4581
9. Gain or Loss ...	95	89	9	277	166	169	225	63	-69	91	115	69	180	208	123	78	79	125	277	245	230
10. No. of Bible Women ...	...	...	...	...	...	17	19	17	20	19	24	26	31	35	37	40	43	56	57	58	66
11. No. of Pupils ...	...	...	...	...	...	...	524	758	1586	1016	1646	1201	1442	1539	1438	1684	1947	2194	2648	3220	4035
12. Bibles sold and given ...	314	269	192	202	186	215	264	188	196	302	279	252	215	266	246	188	208	284	470	583	373
13. New Tests, „ „ ...	194	145	126	93	124	225	251	165	238	244	254	214	233	270	167	283	339	279	306	319	268
14. Portions „ „ ...	3211	3218	2831	2430	2385	3084	2696	3409	3696	4160	2557	2418	2415	2123	1915	2201	3766	3733	2495	3014	3520
15. Sales of above ...	(Included in No. 17 until 1881)					...	179	206	214	183	183	150	171	178	161	155	215	269	273	300	326
16. School and other books ...	11405	11383	7537	11503	11465	42914	11923	15046	13281	12792	17305	11633	10548	9993	8286	10484	9274	13953	11697	13037	15235
17. Sales of above—Rupees ...	1020	1201	800	864	778	1131	977	1411	1394	1271	1604	1156	856	1099	1467	758	881	1464	1275	1334	2010
18. Total Scholars ...	2868	2775	2663	2618	3096	3772	4723	5087	4981	4709	5005	5019	5680	5775	5410	5695	6280	7275	6873	6411	6481
19. Fees from all Schools—Rs. ...	2371	2396	1805	2278	2515	3179	4059	5296	5492	9814	11103	9878	10001	11221	11421	10782	10251	10455	11259	10435	10287

DONATIONS.

The following donations, received by those under whose names they are severally specified, are thankfully acknowledged.

REV. J. S. CHANDLER.

General Work.

Mrs. Susan Tompkins, Woodbarn, Ill.	...	\$	5	00
Congregational Church and Sunday School, New Preston, Conn.	...		12	00
J. M. C. Dickey, Esq., Oxford, Penn.	...	£5	0	0
Mrs. Gookin, Southport, Conn.	...	\$	50	00
Howard Ave. Church, New Haven, Conn.	...		100	00

Educational Work.

Mrs. A. J. Fay, Keene, N. H.	...	\$	10	00
J. Twigg, Esq., Madura	...	Rs.	4	6 6
Y. P. S. C. E., Taunton, Mass. Union Church...	...	\$	15	00
Miss Sherman, Hampton, Va.	...		20	00
A Friend in Boston, through Mrs. Capron	...		30	00
Center Ch. S.S., New Haven, through Mrs. Sheldon	...	£5	0	0

Special.

Prof. H. W. Farnam, Yale University, New Haven, Conn.	...	£20	0	0
Prof. Farnam, for Women's Hospital in 1891		Rs.	100	0 0

REV. E. CHESTER, M.D.

For the Dindigul Dispensary.

Dindigul Taluq Board	...	Rs.	1,368	0 0
Dindigul Municipality	...		455	0 0
Joint Grant of above for medicine	...		650	0 0

J. A. Cumming, Esq., c.s.	...	Rs. 100	0	0
G. S. Hickey, Esq.	...	10	0	0
F. Mantel, Esq.	...	25	0	0
Messrs. Spencer & Co.'s Rollers	...	25	0	0

For Mrs. Chester's Girls' Schools.

Mrs. E. C. Glazier	...	200	0	0
A Friend	...	200	0	0
Dindigul Native Benevolent Society for Dindigul Boarding Schools	...	87	3	0

For General Mission and Evangelistic Work.

E. C. Glazier, Esq.	...	200	0	0
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REV. W. P. ELWOOD.

Mr. John A. Tucker, Blue Hill, Mass.	...	\$ 17
" " " " "	...	10
" " " " "	...	15
" " " " "	...	15
" " " " "	...	10
Mrs. C. B. Taylor	...	10
The W. B. M., Boston	...	10
The Forest Ave. Congregational Sunday School, N.Y. City	...	15
Mr. A. L. Hill, Malvern, Penn.	...	15
Mrs. Gookin, Southport, Conn.	...	10

REV. E. P. HOLTON.

Mayflower Y.P.S.C.E., Kingston, Mass.	Rs.	56	12	2
Eli H. Cook, Holly, N. Y.	..	107	11	0
Joshua D. Gregory, Princeton, Mass.	..	103	13	3
Y.P.S.C.E., Cohasset, Mass.	...	36	12	3
Mayflower Y.P.S.C.E., Kingston, Mass.	...	55	4	6
Y.P.S.C.E., Littleton, N. H.	...	146	11	6
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Tyler Mission Circle ...	25	89 15 10
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Mrs. Sener, Lancaster, Penn.	109 2 11
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Mrs. W. B. Capron, Roxbury, Mass. ...	25	94	15	9
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Geo. A. Harrington, Esq., Paw- nee City, Neb. ...		4 0 0		



Items from the Statistical Tables.

Ordained Missionaries on the Field	...	13
Missionary Ladies, married and single	...	16
Pastors	...	21
Catechists	...	139
Total Native Agency	...	569
Villages in which are Christians	...	482
Adherents	...	15,683
Net gain during the year	...	172
Persons able to read	...	1,622
Average Sabbath attendance	...	8,741
Number of Sunday Schools	...	219
Sunday School attendance	...	5,848
Contributions	...	Rs. 10,267-6-9
Church Members	...	4,581
Additions by profession	...	352
Net gain of members	...	230
Bible Women	...	66
Pupils under instruction by them	...	4,035
Number of people addressed by them	...	165,162
Do. do. do. by Evangelists	...	115,581
Do. do. do. on Itineracies	...	191,317
Do. do. treated in the two dispensaries	...	71,365
Bibles and Testaments sold and given	...	641
Scripture Portions do. do. ...	...	3,520
Schools of all grades	...	174
Teachers	...	322
Pupils	...	6,481
Christian Pupils	...	1,736
School and other books sold	...	15,235
Fees collected	...	Rs. 10,287-1-7

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MISS B. B. NOYES, B.A.	}	On Furlough, in America.
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